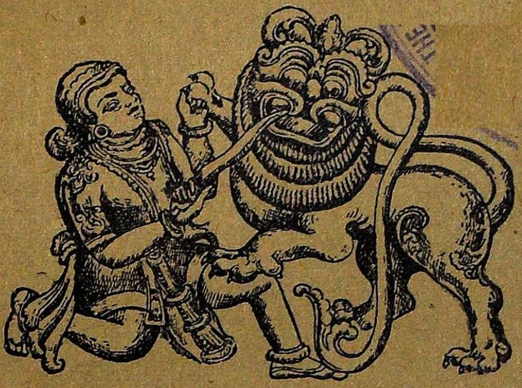
Vol. XXXIX NEW SERIES No. 4

The Quarterly Journal of the Mythic Society



APRIL 1949
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AT THE DALY MEMORIAL HALL, CENOTAPH ROAD, BANGALORE-2.

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NOTICE

The Mythic Society having been registered as an Associate Society of the Royal Asiatic Society of Great Britain and Ireland, Rule 105 of the Rules of that Society governing the privileges of Members of Associate Societies is published for information :

Rule 105 :—Members of the Asiatic Society of Bengal and of Branches and Associate Societies are entitled, while on furlough or otherwise temporarily resident within the limits of Great Britain and Ireland, to the use of the Library as Non-resident Members, and to attend the Meeting of the Society other than Special General Meetings; and in the case of any Member of any Society aforesaid applying for election as a Member of the Royal Asiatic Society, nomination as laid down in Rule 4 shall not be necessary.

S. SRIKANTAYA

General Secretary and Treasurer

The Mythic Society

BANGALORE, 2.

The Secretary requests that—

(1) Every member will kindly introduce at least one friend to the Society during the current year and thus help to popularise the work of the Society.

(2) Members who can afford it will help to build up a capital fund by converting their ordinary membership into life membership.

(3) Members who have not yet remitted their subscriptions will kindly remit them on receipt of this issue of the Journal.

(4) Members will be so good as to send us odd copies of Nos. 1 to 4 of Volumes VI, VIII and IX of the QJMS. If they so desire, the copies will be paid for at Rs. 1-8-0 each issue.

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BANGALORE—1.

Quarterly Journal

of the

Mythic Society

Vol. XXXIX] APRIL 1949 [No. 4

PROCEEDINGS OF THE THIRTY-NINTH ANNUAL MEETING OF THE MYTHIC SOCIETY, BANGALORE

Tuesday, the 31st of January 1950

AT 6 P.M.

Rajasabhabhushana Professor SIR C. V. RAMAN, F.R.S.

(Noble Laureate in Physics)

in the Chair

THE Thirty-Ninth Annual Meeting of the Mythic Society was held in its premises, at the Daly Memorial Hall, Bangalore City, on Tuesday, the 31st of January 1950 at 6 P.M. with Rajasabhabhushana Professor Sir C. V. Raman, F.R.S., Nobel Laureate in Physics, in the Chair.

Rajadharmaprasakta T. Singaravelu Mudaliar, the President of the Society in welcoming the distinguished Chairman said:

"SIR RAMAN AND GENTLEMEN,

"It would be an act of super-arrogation on my part to introduce to you Sir C. V. Raman who is so well-known not merely in India, but throughout the world of Science. When the University of Patna conferred a doctorate on him, on Sir M. Visvesvaraya, the Engineer Patriot-Statesman and on Sir S. Radhakrishnan another luminary of India who was formerly connected with the University

of Mysore, it was my proud privilege as Vice-Chancellor of the Mysore University to claim them as Three Great Mysoreans.

"Sir C. V. Raman presided at the Annual Meeting of our Society on the 10th of July 1929 and on that occasion justified the necessity of the work done by the Mythic Society since a knowledge of the past inspired our doings at the present and was a guide to our future. In this connection, may I quote Professor Max Muller as to the achievements of our forefathers in India? He has said: 'If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow, in some parts a paradise on earth, I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered over the greatest problems of life, and has found solutions of some of them which well deserve the attention of even those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature, we here in Europe—we who have been nurtured almost exclusively on the thoughts of the Greeks and Romans and of one Semitic race, the Jewish—may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, but a transfigured eternal life, again I should point to India.'

"I am quoting this to show to what great heights ancient Indians had reached in their achievements. Now that our country has attained independence we should attempt to find out those achievements, take up the broken threads and continue them—particularly now in this sick world. India has the opportunity of offering solutions for peaceful living among the warring nations.

"Sir, you and people like you in India have exemplified that even in adverse circumstances the inventive genius cannot be repressed and helped in a great measure to raise India high before the world and to attain independence.

"I now request you, Sir, on behalf of the Mythic Society, to preside over the function."

The Chairman Sir C. V. Raman moved the following resolution felicitating Dr. Rajendra Prasad on his unanimous election as the First President of the Indian Republic in the course of which he referred to the high qualities and sauve manners of Dr. Rajendra Prasad and said that he had a letter from Dr. Rajendra Prasad which he was preserving as an important document.

The following resolution was passed amidst acclamation.

RESOLUTION

"The Members of the Mythic Society assembled at their Thirty-Ninth Annual Meeting heartily felicitate Dr. Rajendra Prasad on his unanimous election as the President of our Indian Republic and convey to him their sense of joy on his assumption of office."

Sri S. Srikantaya, General Secretary and Treasurer, next presented the report of the Society for the year 1948-49.

ANNUAL REPORT FOR 1948-49.

THE Committee of the Mythic Society has great pleasure to present you this evening a report of the Society's activities during the year 1948-49.

We rejoice with our Indian Brethren on the declaration of the Indian Republic on the 26th of this month.

We heartily felicitate Dr. Rajendra Prasad on his unanimous election as the First President of the Indian Republic.

The strength in our membership continues to be affected by the disturbed conditions of the times. We trust that it will be possible for us to augment our membership. We appeal to members to introduce new members to the Society to assist us in carrying on our work more satisfactorily. Members who can afford are requested kindly to contribute to the Capital Fund by converting their ordinary membership into life-membership and also by making donations.

We deeply regret to record the death of the following members of the Society: Rao Saheb N. K. Venkatesam Pantulu of Anantapur; Mr. W. H. Murch of the Civil Station, Bangalore; Rajasevasakta V. Subramanya Iyer, Retired Registrar of the

University of Mysore, a profound scholar and educationist; and Dharmaprakasa Rao Bahadur Deva Rao Shivram, a philanthropist and leading business-man of the State of Mysore. We tender our heart-felt condolences to the bereaved members of their families.

FINANCES:—The total receipts of the Society during the year including an opening balance of Rs. 9-11-0 were Rs. 6,544-12-1. The total expenditure was Rs. 8,064-8-8 as against Rs. 7,769-8-7 in the previous year. The increase in expenditure was due among other reasons to the payment of enhanced dearness allowances to staff, increase in postal rates, in the cost of paper and printing, repairs to furniture and purchase of books to the library. A sum of Rs. 800 was added to the Reserve Fund during the year which now stands at Rs. 14,651-15-0. The amount in the Staff Provident Fund shows a closing balance of Rs. 602-1-10 which is invested in the Government of Mysore Five Years' Savings Certificates and in the Savings Bank account at the State Huzur Treasury, Bangalore.

Our thanks are due to Sri T. M. S. Subramaniam, Accountant and Auditor, who has continued kindly to audit the accounts of the Society for over twenty-four years in an honorary capacity.

The Government of Mysore were pleased in their Order No. 9069-72/Edn. 15-48-49, dated 24th of February 1949 to restore the monthly grant of Rs. 250 to the Society for the year 1948-49. But under Government Order No E. 2055-6/Edn. 15-48-56, dated the 31st August 1949 the monthly grant has been reduced to Rs. 200. The reduction in the grant will affect our resources to a considerable extent and thereby hamper our activities. We have made repeated representations to the Government kindly to restore the old grant and to augment it to at least Rs. 400 a month on a permanent basis so that we may carry on our activities unhampered by financial embarrassments. The permanent annual grant of Rs. 300 which was sanctioned by the Government of India on the 8th of March 1927 was renewed for one more year by the Government of Mysore. We have represented to the Government of Mysore not only for continuing the above grant on a permanent basis but also for raising the grant to Rs. 1,000.

At the present moment India is again occupying a prominent place in the history of the world. The need is all the greater for an institution of the type of the Mythic Society which is devoted mainly to the pursuit of research into our ancient civilisation and culture. Our work is greatly appreciated by scholars all over the world. We appeal to public philanthropy in support of our activities and endeavours. Funds are required for getting a large number of rare and valuable books and periodicals bound, to purchase recent publications, to provide a suitable structure for the ever-growing library and to bring the catalogue of the library up-to-date.

READING ROOM:—The number of visitors to the free reading room attached to the Society continues to be steady as usual. Daily and weekly papers are placed on the table. Important periodicals are bound and made available to the public. The subscriptions for the papers and journals paid during the year amounted to Rs. 156-11-0.

LIBRARY :—The library of theSociety possesses many rare and valuable books on subjects pertaining to our Society. Scholars from all parts resort to the Society for study and research. Valuable periodicals and reports of archæological and epigraphical departments are being acquired. We appeal to all those interested in our work to present to our library books and periodicals dealing with antiquarian research. We are obliged to the Government of India; the several provincial Governments in India; the Governments of Mysore, Baroda, Hyderabad, Madhya-Bharat, and Travancore-Cochin; the Universities of Mysore, Madras, Calcutta, Dacca, Benares, Travancore, Annamalai and Allahabad; and to various authors, editors and publishers for their kind patronage and for sending their publications for accession to the library and for review in **The Quarterly Journal of the Mythic Society.** The total cost of books received and added to the library during the year under report amounts to more than Rs. 1,800 and orders for books of more than Rs. 300 are pending with booksellers.

JOURNAL:—**The Quarterly Journal of the Mythic Society** maintains the high standard set for it by its promoters. The

issues of the Journal for January 1948, April 1948, and July 1948 have since been published. Arrangements have since been made for bringing out the subsequent issues early.

EXCHANGES:—Amongst our exchanges are included most of the important periodicals of the world. The list is being revised from time to time. The nominal value of periodicals received in exchange during the year amounts to over Rs. 350.

DALY MEMORIAL HALL:- -The Daly Memorial Hall and the premises continue to be maintained in good condition. The Hall continues to be occupied by the Additional First Class Magistrate, Bangalore and Government has been approached to make arrangements for vacating the Hall and placing it as before for the use of the members.

The pages of our Journal throw considerable light on the variegated cultures of India from the ethnographical, anthropological and social aspects. The Society is making itself useful to the public by making available the library and the services of the Society for research work. Arrangements are also being made for holdings symposiums and forming study groups.

We beg to express our deep debt of gratitude to our Patron, His Highness the Maharaja of Mysore, to the Government of Mysore, to the Government of India, to the several other Governments and the universities for their continued patronage, sympathy and support.

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Sri J. Rudrappa suggested that some more amount may be spent on the purchase of books. The General Secretary explained that the Society was spending as much of money as possible on purchase of books and that the cost of binding and subscription to periodicals was also very great. Cost of printing the Quarterly Journal of the Mythic Society and postage were other important items to consider. The Chairman added that in the Indian Academy of Science they were not at all purchasing books but were getting several hundreds of publications in exchange and that the cost of binding them and preserving them would also be really money invested on purchase of books.

Adoption of the Report

The President, Rajadharmaprasakta T. Singaravelu Mudaliar, moved the Annual Report and the statement of accounts presented by the General Secretary and Treasurer be adopted. Seconded by Rao Bahadur Capt. A. Thangavelu Mudaliar, it was put to vote and adopted.

Special resolution requesting the Government of Mysore concerning the vacating of The Daly Memorial Hall.

Rajasevaprasakta R. N. Mirza moved the following resolution:

" Resolved that the Members of the Mythic Society request that the Government be pleased to shift the Court of the Additional First Class Magistrate now located in the Daly Memorial Hall to another place as the activities of the Society are hampered by the location of the Court."

In doing so he brought to the notice of the meeting the difficulty experienced by the members in not being able to procure books easily for reference or in not having the advantage to sit in the Hall of the Society referring to the books in the Library as a consequence of the location of the Magistrate's Court in the premises for some time and how on one occasion when Dr. Arthur Upham Pope, Chancellor of the Asia Institute, New York, wanted to address the members of the Society and contact them, it was not possible to arrange it at short notice as Dr. Arthur Upham Pope had to return very soon. He urged that the Government should give back the possession of the Hall early. Sri E. S. Venkataramiah seconded the resolution.

The General Secretary and Treasurer explained to the members that he was not at all willing to accommodate the location of a Court in the Hall but on the assurance that it was only a temporary arrangement for about six months at the most, he had to agree. But the Court had now become practically permanent and was going on a long time. He added that he was in correspondence with the Government for the past two years in this connection.*

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* The court has since been shifted.—*Ed.*

The Chairman while putting the resolution before the House took exception to a Magistrate's Court being held in the Hall and to the Government not vacating the Hall in spite of repeated requests from the Secretary to hand back possession. He hoped that the Government would arrange to vacate the Hall very early. The resolution was put to vote and passed.

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ELECTION OF PRESIDENT

Mr. G. H. Krumbiegel proposed Rajadharmaprasakta Sri T. Singaravelu Mudaliar, be re-elected President for the coming year. Seconded by Sri T. N. Srikantaiya it was put to vote and Rajadharmaprasakta Sri T. Singaravelu Mudaliar was re-elected President for 1949-50.

ELECTION OF OFFICE-BEARERS

Proposed by Rajasevaprasakta R. N. Mirza and Seconded by Sri J. Rudrappa, the following Office-bearers were elected for the year 1949-50:—

Vice-Presidents

Rajamantra Chintamani Diwan Bahadur
DR. SIR A. RAMASWAMI MUDALIAR, K.C.S.I., D.C.L.
Rajasabhabhushana Diwan Bahadur
K. R. SRINIVASA IYENGAR, M.A.
Rajamantrapravina
A. V. RAMANATHAN, B.A.

General Secretary and Treasurer

S. SRIKANTAYA, B.A., B.L.

Editor

S. SRIKANTAYA, B.A., B.L.

Branch Secretary

REV. FR. C. BROWNE, M.A.

Committee

the above *ex-officio* and
Rajasevaprasakta
A. N. RAGHAVACHAR, M.A.

Rao Bahadur Capt.
A. THANGAVELU MUDALIAR
DR. K. N. V. SASTRI, M.A., P.HD., F.R. HIST. S.
V. T. TIRUNARAYANA IYENGAR, M.A.
B. V. PATANKAR, B.E., A.M.I.E., A.S.M.E.

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CHAIRMAN'S ADDRESS

Sir C. V. Raman, the distinguished Chairman of the meeting addressed the meeting and said:

"SRI SINGARAVELU MUDALIAR AND MEMBERS OF THE MYTHIC SOCIETY,

"You have mentioned that I presided at your annual meeting some twenty years ago and conducted the proceedings but I may tell you it was so long ago that I have no recollection of it. I have been reading your Quarterly Journal for the past so many years and have benefited by it. I have found in it many things interesting to me. The Journal contains fascinating articles on a great variety of subjects and topics and you are rendering very great service to the country in that direction. The Office-bearers, particularly, the General Secretary & Treasurer, are responsible for its good work. The Journal is a very valuable publication.

"Yesterday I said at another meeting that if Delhi was the political capital of India, Bangalore was the cultural capital of India. People from several parts flock to our city. There are eminent potentialities in our city which may contribute to make Bangalore very, very great. It has a wonderful climate, has spacious and beautiful gardens and there is no place in India which is so beautiful and attractive and helpful for creative and constructive activities as Bangalore. Bangalore is a very old cultural centre and if it is not so it ought to be so and it should not be difficult for Bangalore to attain that prominent position of a great cultural centre of the East. When I wanted to have an institution devoted to research in scientific pursuits, I could not think of a better place and Bangalore was the only place fit for it. Distinguished men of science from all parts

of the world whom I have met agree with me that Bangalore should rightly be the cultural centre of India. Culture does not mean only the existence of industries, Universities and colleges and schools. The essence of culture is the presence in the city of a great many people who are interested in the entire field of learning, of literature, of history, in the whole field of cultural activities and scientific pursuits. We have here many people who make good doctors, lawyers, engineers, government servants, etc. their interest does not stop in their professional work only, but they spend their spare time and energy for such studies. It is the interest of such people who are not officially employed but take to this as a hobby which really promotes cultural activities. I see today that you are holding your Thirty-Ninth Annual Meeting and have carried on good work all these forty years and it will be a proud privilege for me to hear before long that you have completed fifty years of useful work and service in the field of culture. The Society has a building of its own and you will not be content, I expect, with the admirers you have but continue to impart the knowledge to the younger generation who want to know all about it. It is true the occupation of the Hall by the Magistrate comes in the way of your daily activities, but that is only a passing phase. Young men are not all pleasure seekers, but want to study and listen and enrich their knowledge. It is therefore up to us to try and make them more culture-minded and take more to cultural activities. Other countries are keenly interested in the cultural activities of India and Professor Engelhardt, the Russian Scientist said that the Rāmāyaṇa and the Mahābhārata were now being translated into the Russian language and that they in Russia were deeply interested in India.

"Our studies and research should comprise not only our industries, sciences and food problems but should go back to the study of ancient history and culture to enable us to appreciate how far these problems were attempted to be solved in the past and what use we can make in the present difficult times for a practical solution of the questions that confront us. We have had a glorious past and a still more glorious future is awaiting India. The real cultural value lies in fitting the past into the present and the

future. A Society like the Mythic Society is rendering yoeman service in making our city a better cultural place.

"I want to tell you a few words about the relation between modern science and the particular field of activity covered by the Mythic Society, *viz.* research into our ancient civilization. Culture in India in olden times was not confined to mere abstract philosophical thoughts and aspects as so many believe. Our ancients were keenly interested in what may now be termed as Natural Science. Recently, while I was at Poona, I got an insight into the knowledge which our ancients possessed on particular varieties of fish, their habits, food values, mineral values and various other detailed information about scientific matters. I think it will be found possible for a Society like yours to try to encourage study and research into the scientific knowledge of the ancient and mediaeval India and to show to what extent modern scientific knowledge is but a revival of the knowledge of our past.

"The study of history and philosophy should be as interesting as the study of science itself, if not more. The study of the history of science is very fascinating from all aspects. The study of mythology is another interesting branch of knowledge. Myths have got into science and have played an important part. It is not possible to find out how these beliefs found their way into the field of science and it takes a long time for them to die hard, for we still continue to believe them. These beliefs are found as ancient as civilization itself. We have such beliefs in every branch of knowledge, be it science, engineering, philosophy or any other and such beliefs are taken as facts of history and even the science of history is not also free from this. X-Rays were not believed in when they were found out and now a new kind of ray that could pierce even the bones is found. Newton discovered his own methods and schools after schools have grown up. Several schools cropped up and hated each other which brought them to ruin. The Mythic Society is a field free from such rivalries.

I see from the Secretary's report regarding the grant from the Mysore Government first saying that the old grant was restored but immediately saying that it was since reduced by Rs. 50/- a month. I cannot help feeling for the apparent attitude

of the Government in this behalf. In fact we should have more governmental support for a cultural organization like the Mythic Society. I cannot believe, whatever the difficulties of the times, Rs. 50/- a month to the government would mean a great thing, but to the Society it really is an appreciable one. To a society which has been in existence for the past forty years, which has taken root here and has been silently carrying on its work for uplifting our intellectual life the Government should be more generous in making grants. Government which can find money for putting up roads and public buildings should equally be able to find money for assisting cultural activities. It may be possible to think that the reduction was due to technical defects and if so that ought not to stand in the way of restoring the grant and there can be no intelligible objection. Fifty rupees more to the Society will go a long way to assist the work of the Society which is being done from many years and it is up to the government to revise their decision and come forward with a munificent grant.

"I am very grateful to you for having honoured me with the Presidential Chair this evening and also to contact your members. Though I am a man of Science myself I yield to none in my appreciation of the fundamental values of culture. I value science for its cultural value. I would brush aside science from the field of human knowledge if it were only for manufacturing Hydrogen Bombs and Atom Bombs and if science should have to be used as a political weapon for destroying things which they do not want.

"I congratulate the enthusiastic Secretary, Sri S. Srikantaya and the energetic President, Rajadharmaprasakta Sri T. Singaravelu Mudaliar on their re-election. I am confident the Mythic Society will make a record in preserving Bangalore as the cultural capital of India."

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Sri S. Srikantaya proposed a hearty vote of thanks to the Chair.

With Three Cheers to His Highness the Maharaja of Mysore proposed by the General Secretary and Treasurer the meeting came to a close.

STATEMENT OF RECEIPTS AND EXPENDITURE

OF

THE MYTHIC SOCIETY

FOR

THE YEAR ENDED 30TH JUNE 1949

Receipts	Amount Rs.	A.	P.
1. Subscriptions:			
Resident Members	150	4	0
Mofussil Members	202	4	7
Life Members	60	0	0
2. Government Grants:			
Government of Mysore:			
Maintenance Grant	600	0	0
General Grant	3,000	0	0
Library Grant	350	0	0
Grant from Civil Station (Old Govt. of India Grant)	300	0	0
3. Provident Fund Subscription by staff	122	0	0
4. Advances recovered	235	0	0
5. Recovery of postage	84	6	0
6. Recovery of Electric charges	163	15	6
7. Interest and Dividend	553	15	0
8. Rent and Hall charges	1,800	0	0
9. Sales of Journals	504	8	0
10. Advertisements	160	0	0
11. Cost of re-prints recovered	6	4	0
12. Miscellaneous	242	8	0
Total ...	8,535	1	1
Balance as on 1st July 1948 ...	9	11	0
Rs. ...	8,544	12	1

Reserve Fund (at Face Value):	Rs.	A.	P.
Mysore Government 4 per cent Stock ...	9,800	0	0
Do 5 per cent Stock ...	1,500	0	0
Debentures of the Mysore Central Co-operative Land Mortgage Bank, Ltd. ...	1,800	0	0
National Savings Certificates ...	700	0	0
Fixed Deposit with the Bank of Mysore ...	300	0	0
3 Shares of the Bank of Mysore Ltd. (Face value) ...	300	0	0
5 Years' Savings Certificates (Mysore Government) Issue Price ...	251	15	0*
Total Rs.	14,651	15	0

* (Face Value Rs. 290-0-0)

Society for the year ended 30th June 1949

Expenditure	Amount Rs.	A.	P.
1. Establishment:			
Pay to Staff	1,631	0	0
Light Charges	178	12	0
Water Charges	26	0	0
Provident Fund account: from staff as per contra ...	122	0	0
Society's Contribution	65	12	0
Municipal Tax	13	2	0
Cycle account	84	0	0
Livery to servants	89	12	0
Premises (Including advance of Rs. 200 to the Contractor)	290	0	0
Garden	8	2	0
Furniture, Fittings and Repairs	518	2	0
Electric Accessories	17	7	0
2. Journal:			
Paper & Printing	614	8	8
Postage	541	6	9
Conveyance	59	10	0
3. Library:			
Books Purchased	1,623	15	0
Book Binding	359	10	0
Subscription to Papers & Journals	156	11	0
4. Investments (Land Mortgage Bank Debentures) ...	800	0	0
5. Stationery...	158	15	9
6. Advance to Staff	285	0	0
7. Bank Charges	20	13	9
8. Miscellaneous	399	12	9
Total ...	8,064	8	8
Overdraft on 1-7-1948 ...	53	9	3
	8,118	1	11
Balance on 30th June 1949 ...	426	10	2
Rs. ...	8,544	12	1

Bangalore, 29th January 1950

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THE KOPPARAM PLATES OF PULAKESIN II AND THE DATE OF ACCESSION OF KUBJA VISHNUVARDHANA I

By K. S. Vaidyanathan, B.A.

The Kopparam plates of Pulakēśin II were first edited in the *Annals of the Bhandarkar Oriental Research Institute*[1] and later in the departmental journal *Epigraphia Indica*.[2] The plates were discovered near Kopparam in the Narasaraopet Taluk of the Guntur District. They are dated in the twenty-first year of the victorious reign of Pulakēs'in Prithvīvallabha Mahārāja. The Vallabha (*i.e.* king) being present in person gave the grant of a piece of land, 800 squares, in the village of Irbuḷi in Ḳammarāshṭra to a certain brahmin, named Vēdas'arma of Sāndilyāyana *gōtra* and Āpasthamba *sūtra*, who was a resident of Mugamūr. The boundaries of the land granted are stated to have been on the East Bālukapalvam (the tank of the cranes), on the West Karmakāra taṭaka (the tank called after the Karmakāras), on the South Koṇḍavērupurapātha (the road leading to the City Koṇḍavēru) and on the North Vīrapurapàtha (the road leading to the City Vīrapura). Prithvīyuvarāja figured as the *āṇatti* of the grant.

Before turning our attention to the importance of the record, we may refer to the identity of the executor of the grant. The reading of his name is Prithvīduvarāja. It is clear from the context that it is a proper name and not an epithet or a surname. The text of the relevant passage runs as follows :—

> *l.* 8 *Vallabha samakshāvastitē vidhivat sampradattā-mantā kalikula nāmānēka sangrāma sāhasa dakshēṇa*
>
> *l.* 9 *nikrishṭa maṇḍalāgrāsanāthēna svabāhunā Vipaksha-maṇḍala nirjitya svasutānvayē pratishṭāpi*
>
> *l.* 10 *tā rājyasyam Prithvīduvarājam āṇatti mugamūr Vāstavyāya Chhāṇḍilyāyana gōtrasya āpasthamba*

1. *A. B. O. R. I.* Vol. IV. P. 43 f.
2. *Ep. Ind.* Vol. XVIII. P. 257 f.

l. 11 *sūtrasya Viprasya Vēdas'armaṇē Karmarāshṭrē Irbuḷigrāmē ashṭasatam Kshētram datam.*

[The faulty text of *l.* 10. was corrected by Dr. Hultzsch to *rājyasya Pṛithvīduvarājasya ājñapatiḥ.*]

The first editor of the plates Mr. K. V. L. Rao took the name Pṛithvīduvaṛāja as a proper name and identified him with Satyās'raya Dhruvarāja Indravarma of the Goa plates[3] of S' 532 thinking that Duvarāja was a form of Dhruvarāja and found confirmation in the almost similar descriptions of their deeds, as recorded in the two sets of plates. After this identity, the twenty-first year given in the Kopparam plates was attributed to the reign of Dhruvarāja whose twentieth year on the Goa plates corresponded to S' 532 and thus the date of the Kopparam plates was made out to be S' 533 = A. D. 611. The details of date Thursday, *Navami*, of *Kārtika* tallied with Thursday, October 21 of A. D. 611.

Dr. Hultzsch who later edited the Kopparam set in the *Ep. Ind.* differed from Mr. L. Rao. He held that Prithvīduvarāja was the same as Pṛithvīyuvarāja, *duva* according to him being a Dravidian *tadbhava* of *yuva*. He added that by Pṛithvīyuvarāja was meant the heir-apparent to the throne, and identified him with Vishṇuvardhana, the *yuvarāja* of Pulakēs'in II, as it was stated in the plates that he (Pṛithvīyuvarāja) 'secured the kingdom to the lineage of his son' (*l.* 9). Further he took the twenty-first year of the plates as referring to the reign of Pulakēsin II; and he found the astronomical details in it to be equivalent to 10th October 631 A.D.

The opinion of the former editor that Pṛithvīyuvarāja was a proper name seems to us to be vouchsafed by the context but there is no warrant for making it identical with Dhruvarāja of the Goa plates. The names are not identical. Further, as correctly pointed out by Dr. Hultzsch, Pṛithvīduvarāja must be the same as Pṛithvīyuvarāja. As for the use *duvarāja* for *yuvarāja* we may cite the instance of the Eastern Cāḷukya king Maṅgi Yuvarāja which occurs as Maṅgimduvarāja. The identity with the king of

3. *J.B.B.R.A.S*, Vol. X. P. 365 f.

the Goa plates being thus disproved, the question of equating the twenty-first year of the plates with his reign does not arise. The second editor is also correct in taking the twenty-first year of the grant to be that of the reign of Pulakēśin II as the plates were issued by him. We think, however, that Dr. Hultzsch has erred in proposing the identity of Pṛithvīyuvarāja with Vishṇuvardhana. He was led by the idea that it was the equivalent of *yuvarāja* of *Pṛithvī* (the Earth). We think with Mr. L. Rao that Pṛithvīyuvarāja is a proper name like Indrādhirāja, Adhirājēndra, Rājādhirāja, Pṛithvīmahārāja, etc. and that it ought not to be split into *Pṛithvī* and *yuvarāja*; and there is nothing to suggest that Vishṇuvardhana is meant by that name. The fact that Vishṇuvardhana while he was *yuvarāja* was called Pṛithvīvallabha Vishṇuvardhana Yuvarāja in the earlier Satāra plates of this same king Pulakēśin II is decisive and shows the untenability of the identity of Pṛithvīyuvarāja with Vishṇuvardhana. Thus the *ājñapati* of the Kopparam plates was not a Vallabha, *i.e.* a Western Cāḷukya. That he was only a feudatory is made clear by the statement in the plates that the Vallabha himself was present in person to grant the land and that this Pṛithvīyuvarāja acted as the *ājñapati*. Thus we see that there is no reason to equate the Pṛithvīyuvarāja of the twenty-first year of the reign of Pulakēśin II with Pṛithvīvallabha Vishṇuvardhana Yuvarāja of the eighth year of the Satāra plates of the same king, whose younger brother he was. The composers of the two sets of plates of the reign of Pulakēśin II had this clear idea before them and used definite expressions and words, and the fact that even in the Kopparam plates Pulakēśin II is styled Pṛithvīvallabha in the first part of the text and as Vallabha in the very context where Pṛithvīyuvarāja is introduced as *ājñapati*, leaves no room for any confusion. The description of the daring deeds of Pṛithvīyuvarāja shows unmistakably that he was a subordinate. Thus it will be clear that this Pṛithvīyuvarāja was not a Western Cāḷukya, much less Kubja Vishṇuvardhana.

Who is this Pṛithvīyuvarāja who figures as the subordinate of Pulakēśin II in A.D. 630 in the Narasaraopet Taluk of the Guntur District? Fortunately we have a reference to a chief bearing this

name in an inscription discovered in the very same taluk of the same district and belonging to the same period. It comes from Chezerla, which lies only a few miles north of Kopparam. The inscription was copied in 1899, but being very much damaged its contents had not been fully made out. Scholars are indebted to Mr. K. V. S. Aiyar for the decipherment of this inscription and for showing its importance. The record in question is one of Pṛithvī-yuvarāja. He is given the title *Satsabhāmalla* and is said to have been the daughter's son of king Kandara of the Ānanda Gōtra. On the other face of the slab which bears this inscription there is an epigraph of the Pallava king Mahēndravikrama bearing the titles Guṇabhara, Avanibhājana and Vēgavatīsanātha. Both the inscriptions are written almost in the same hand and they seem to be materially connected. The restoration of the two inscriptions in their main parts and the pronouncement from the study of their palæography that they must belong to the same time is of importance to students of history. It enables us to say that the chief, Pṛithvīyuvarāja, being of the same time as the Pallava Mahēndra-varman, has to be definitely assigned to the beginning of the seventh century A. D. Now, therefore, there can be no doubt about the identity of Pṛithvīyuvarāja in the Kopparam grant of A. D. 630 with the same chief who figures in Circa A. D. 600-630 in the lithic inscription at Chezerla. This identification was suggested for the first time by Mr. K. V. S. Aiyar in his 'Three Lectures.' He says "unless we are assured that there were two Pṛithvīyuvarājas flourishing in the same time as indicated by the Kopparam grant of Pulakēs'in II and the Chezerla insciption of the time of Pallava Mahēndravarman I, we find no serious difficulty in identifying the two." And when it is remembered that Kopparam and Chezerla are near each other and belong to the same taluk, the identity be-comes indisputable. Further it will be seen in the sequel that this is in conformity with the history of the times.

The translation of the passage, where Pṛithvīyuvarāja is mentioned, by Dr. Hultzsch runs as follows:

"Be it known (to you that), Vallabha being present in person, the execution (of the present grant) was formally bestowed on

Pṛithvīduvarāja (Pṛithvīyuvarāja), who, having defeated the circle of enemies by his arm (which was) a churning-stick of the wicked (people) of the Kali (age); which was skilled in daring (deeds) in many battles, (and) which was wielding the drawn sword, has secured the kingdom to the lineage of his son."[4] The twenty-first year of Pulakēs'in II whose accession was in A.D. 609 was the year October 629-630 and not 631 as Dr. Hultzsch had equated. The *Kārtika Mahānavami* of the Kopparam grant fell on 22nd October A.D. 630.

It has been pointed out that Prof. Hultzsch has erred in supposing that Pṛithvīyuvarāja is a title and is identical with or refers to Kubja Vishṇuvardhana. It now remains to point out another serious error committed by the Professor. He has taken '*sva-sutānvayē pratishṭāpita rājyasya Pṛithvīyuvarājasya*' to mean that Pṛithvīyuvarāja secured a kingdom to the lineage of his (Pulakēs'in's) son. We think there is no reference in the above quoted passage to Pulakēs'in at all. *Sva-suta* can only refer to the chief's own son. Further, from the passage it is also clear that already before the time of the Kopparam plates *i.e.* A.D. 630 Pṛithvīyuvarāja had carved out a kingdom for the enjoyment of his lineage. The clause *sva bāhunā nirjitya sva sutānvayē pratishṭāpita rājyasya Pṛithvīyuvarājasya* is definite in conveying that Pṛithvīyuvarāja had even before A.D. 630, the date of the Kopparam plates, established or founded a kingdom for the hereditary enjoyment of his son and his lineage. The description of the deeds of Pṛithvīyuvarāja in the Kopparam set is comparable to what is described of him in the Chezerla stone inscription—how he distinguished himself against the hosts of enemies at the Dhanyakata battle-field.

The importance of the Kopparam plates and the Chezerla inscription is great. The fact that Pṛithvīyuvarāja figures in the twenty-first year of Pulakēs'in in that tract of country which was called Kammarāshṭra may be sufficient enough to show that he was the lord ruling over that famous territorial division in A.D. 630 and that in that year he had been the subordinate of Pulakēs'in II.

4. *Ep. Ind.* XVIII. Pp. 257-61.

The discovery of the plates at Kopparam and the mention in it of Pulakēs'in II's presence at that place in A.D. 630 show clearly that Kammarāshṭra had come under his sway before that date. That is, he (Pulakēs'in) had conquered that part of the country lying to the south of the river Krishṇa before A.D. 630, his twenty-first year. From a study of the records of the Pallava kings and from the presence of the inscription of Mahēndravarman I at Chezerla, it is plain that Kammarāshṭra was under the rule and active governance of the Pallavas, being held by Pallava Mahēndravikrama (A.D. 600-630). It is thus apparent that it was by defeating this Pallava King that Pulakēs'in took possession of Kammarāshṭra before A.D. 630.[5]

The Chezerla slab inscription shows that Pṛithvīyuvarāja was the chief ruling over Kammarāshṭra. The absence of the mention of the conquest of the Pallavas achieved by Pulakēśin in the Kopparam plates, shows only that the event was a past one and that Kammarāshṭra had been included in the Western Cāḷukya dominion for a pretty length of time. The actual date of the battle between Pulakēśin and Mahēndra is yet to be determined.[6]

The Aihole inscription of A.D. 634-5 says that Pulakēs'in subdued the Gaṅgas, the Āḷupas, and the Mauryas of Konkan, besieged Purī (a town on the West coast), subdued the Laṭas, Mālawas, and the Gūrjaras, as well as the inhabitants of the Vindhyas, the banks of the Rēva and the three Mahārāshṭrakas, fought with the kings of Kaliṅga and Kōsala,[7] captured Pishṭapura, fought at Kunala, defeated the king of the Pallavas of Kāñchi, crossing the river Kāvēri and causing prosperity to the Cōlas, Kēraḷas, and

5. That Pulakēsin was a contemporary of Pallava Mahēndra is also vouchsafed by Mañjusri Mūlakalpa which states that these two among others were the contemporaries of Harshavardhana. This also shows that Mahēndra was ruling in Circa A.D. 609.

6. That Pulakēsin II's territory included the districts lying immediately to the south of the river Krishna is also proved by a comparatively later reference to the original grant made by Pulakesin II in an inscription at Peddavaduguru, Gooty Taluk, Anantapur District, wherein a subordinate of Narasimha I, a Bāṇarāja confirms the gift to the donee. No. 343 of 1920.

7. They submitted of their own accord.

Pāṇḍyas returned to the capital Vātāpi. If this description can be fully relied upon it is clear that it is a eulogistic narration of all the conquests and accomplishments of the hero, Pulakēs'in II, which he had made before A.D. 634-5. It is a catalogue of Pulakēs'in's acts long before A.D. 634-5 and was perhaps in the order of his conquests and *digvijaya*. He launched upon his scheme of conquests after A.D. 609-10, the date of his accession, and defeated the kings of Kōsala, Kaḷiṅga and humbled the fortress of Pishṭapura and after a fight at Kunala and the conquest of Vēṅgi crossed the Krishṇa river and only after that he caused the splendour of the Pallavas who opposed the rise of his power to be obscured by the dust of his army and forced the Pallava king to take refuge in the ramparts of Kāñchi.[8] The Kopparam plates prove as shown above that Pulakēs'in had defeated the Pallava who opposed him and obtained possession of Kammarāshṭra before A.D. 630. The fact that he had, after defeating the Pallavas, crossed the river Kāvēri in the south and returned to Vātāpi his capital, shows that the achievement over the country to the north of the Krishṇa which certainly preceded the conquest over the Pallavas after crossing that river, must have been accomplished before A.D. 630. Thus it is abundantly plain that the Eastern Cāḷukya country had been conquered before the defeat of the Pallavas some years before A.D. 630. This is a very important fact which is beyond question. From what has been said above it is clear that there is no ground to assume that the Eastern Cāḷukya country was obtained later than A.D. 630, but that all the available facts prove that it was conquered and Kubja Vishṇuvardhana was made ruler over that country long before A.D. 629-30. It was definitely not later than A.D. 630, the date of the Kopparam plates of Pulakēs'in II.

II

Since the results obtained here have a bearing on the history of the early members of the Eastern Cāḷukyas, we may refer to a few facts about Kubja Vishṇuvardhana and his successors. We

8. A Pettani Satyāṅka, the Sēnapati of S'ilāditya obtained Vīraswarga after routing the army of Mahēndra, when he fought with Vetarāja, the Sēnāpati of Mahēndra. (*M. A. R.* 1923. P. 83.)

have shown above clearly that the name Prithvīyuvarāja was not meant for Vishṇuvardhana and that he did not figure as *Yuvarāja* to his brother in the Kopparam plates of A.D. 630. The Satāra plates of this king [9] were issued in the eighth year of Pulakēs'in *i.e.* A.D. 617, October 20. He is definitely called here, as noted above, as Prithvīvallabha Vishṇuvardhana Yuvarāja, and this shows that he was *Yuvarāja* to his brother Pulakēs'in II even in A.D. 617. The Chipurapalle plates of Vishṇuvardhana [10] are dated in his eighteenth year and as this year is not related to Pulakēs'in, he was independent of his brother, having become the king of the eastern country. The details of the date of this record are lunare clipse on the full-moon day in the *Srāvaṇa* month. These details have been found by Dr. Fleet to work out correctly to 6th July A.D. 632. What is made clear from the above is that Kubja Vishṇuvardhana I who was a *Yuvarāja* of Pulakēs'in II in A.D. 617, was not *Yuvarāja* in A.D. 630 and was *Mahārāja* in A.D. 632 which date corresponded to his eighteenth regnal year. This gives him therefore the initial year A.D. 615. This we may note goes also against the fact that in A.D. 617, two years later, Kubja Vishṇuvardana was the *Yuvarāja* of Pulakēs'in II according to the Satara plates. As will be seen in the sequel, A.D. 615 has to be given up in preference to A.D. 624-5 which satisfies all considerations.

The lunar eclipse and the details of date given in the Chīpurapalle plates work out correctly to A.D. 632. Barring this, A.D. 641, 650 and 651 are the next three dates which satisfy the astronomical details. A.D. 650 and 651 being the eighteenth year of the king would give him the accession date as either A.D. 632 or 633. That this is clearly wrong is plain from the fact that Kubja Vishṇuvardhana was not a *Yuvarāja* in A.D. 630, the date of the Kopparam plates, and therefore it is clear that neither A.D. 650 nor 651 could be the equivalent year of the Chīpurapalle plates. The only other date is A.D. 641 which gives him the initial year A.D. 624. This date remains to be examined further.

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9. *Ind. Ant.* Vol. XIX. P. 309 f.
10. *Ibid.* XX. P. 15 f.

From a review of other settled facts also we shall presently see that A.D. 632-3 could not be the date of accession of Kubja Vishṇuvardhana. We know that Pulakēs'in II invaded the Pallava kingdom when Narasimha was ruling and that it was followed by a counter invasion by Narasimha resulting in the capture of Vātāpi and the death of Pulakēs'in. Hieun Tsiang visited the Cāḷukyan capital about the year A.D. 640 and his description of the kingdom of Pulakēs'in II does not admit of an invasion of Narasimha I and his destruction of Vātāpi.[11] Therefore the Pallava invasion of Vātāpi and its destruction should have occurred later than A.D. 640. On a careful analysis of the available evidences Dr. Fleet fixed the date of this event in A.D. 643 and this has been accepted by almost all scholars. As the invasion of the Western Cāḷukya country by the Pallavas took place in the wake of Pulakēs'in's invasion of the Pallava country, the Cāḷukyan invasion must have happened in A.D. 641-2.

To this same conclusion the remarks of the Chinese traveller, Hieun Tsiang lead. He says the following of S'ilāditya and Pulakēs'in II. "The king, in consequence of his possessing these men and elephants, treats his neighbours in contempt. He is of the Kshatriya caste and his name is Pulakēśi (Pu-lo-ki-she). His plans and undertakings are wide-spread and his beneficient actions are felt over a great distance. His subjects obey him with perfect submission. At the present time S'ilāditya Mahārāja has conquered the nations from East to West and carried his arms to remote districts, but the people of this country alone have not submitted to him. He has gathered troops from the five Indies, and summoned the best leaders from all countries, and himself gone at the head of his army to punish and subdue these people, but he has not yet conquered their troops."[12] This provides an accurate description of the start of S'ilāditya's invasion of the Cāḷukyan kingdom, he himself marching at the head of an army composed of the best fighters and troops gathered from all parts of his extensive empire. This must have taken place in Circa A.D. 640, when the Chinese

11. Beal's. *Buddhist Records of the Western World. II.* P. 255.
12. *Ibid.* P. 256.

traveller was in the Cālukyan Kingdom and S'ilāditya had not yet conquered the forces of Pulakēśin. The successful resistance of Harsha's expedition is yet to be accomplished, and the Cāḷukyan invasion of the Pallava country is yet in the future.

Now as the inscription on the *Jayasthamba* lying at present in the neighbourhood of the Jaggina Irappa temple in Bādāmi, which was set up by Narasimhavarman after sacking the city, is dated in the thirteenth year of his reign and as the invasion of the kingdom of Pulakēs'in and the destruction of the capital have been correctly placed in Circa A.D. 643, the Pallava king Narasimha must have ascended the throne after his father Mahēndravarman in Circa A.D. 630. (13th year=A.D. 643). This result is not only a sheer anchor for the Pallava chronology but it will also be of great help to us in determining some more facts.

We have seen above that it was long before the date of the Kopparam plates that Pulakēs'in II had conquered Kammarāshṭra and that it was from the possession of Mahēndravikrama that he obtained it. The result obtained here that Narasimha had succeeded to the throne in A.D. 630 confirms the other inference that it was in the reign of Mahēndra that Pulakēs'in conquered the region of Kammarāshṭra. The same facts also prove further that the conquest of Veṅgi must have been accomplished before the defeat of Mahēndravarman, long before A.D. 630; and thus showing that Kubja Vishṇuvardhana became king of the Eastern Cāḷukya dominion long before A.D. 630. This shows as has already been pointed out from a reference to other facts, any date after A.D. 630 for the accession of Kubja Vishṇuvardhana would be utterly impossible. It is also clear from the above that of the two encounters with the Pallavas by Pulakēs'in II, one was made near the banks of the river Krishṇa in some plains to the south of that river where the armies of Mahēndravarman I were defeated and the Pallava fled south to hide within the ramparts of Kāñchi, [13] and the other was an invasion into the

13. An analysis of the claims of Pulakēs'in and Mahēndra shows that the Western Cāḷukyas had advanced as far south as Kāñchi, but did not conquer it and was beaten back from Puḷḷālūr north of Kāñchi.

heart of the Pallava Kingdom which was immediately followed by a counter-invasion into the kingdom of the Cāḷukyas by Mahēndra's son Narasimha I who sacked his capital[14] in the thirteenth year of his reign and caused the end of Pulakēs'in II.

As 632/3, the date later than A.D. 630, having become manifestly impossible for the initial year of Kubja Vishṇuvardhana, we have now to consider which of the two remaining dates, A.D. 615 and 624, is correct.

To settle this we have to turn to the decisive proofs available in the other records of the Eastern Cāḷukyas. First we may usefully consider the details furnished in the Reyuru grant of Vishṇuvardhana II,[15] the grandson of Kubja Vishṇu. It says that in the second year of that king's reign the gift recorded in the plates was made by him on a Wednesday, the 10th *tithi* of the bright fortnight of the *Caitra* month when the moon was in the *Maghā Nakshatra.* Dr. Fleet had equated this with A.D. 664 and this gives A.D. 615 for the initial year of Vishṇuvardhana I. The next date that satisfies the details after A.D. 664 is A.D. 668. This need not be considered as it will not suit the accession dates of A.D. 615 or 624 for Vishṇuvardhana I. The next equivalent date is Wednesday, 22nd March A.D. 674. This being the second year of reign, the commencement of Kubja Vishṇu's reign will be in A. D. 674 minus 50 (18 + 30 + 2) = A.D. 624. This goes well with the result obtained by the help of the Chīpurapalle plates, having A.D. 641 for its date. Beyond A.D. 674 we need not calculate, as we have found already A.D. 650 and 651 do not satisfy the necessary conditions for the eighteenth year of Kubja Vishṇu in the Chīpurapalle plates.

It will be seen that the *Maghā nakshatra* commences on the day on which *Caitra Su.* 10 ends in the eight years following A.D. 664 (*viz.* 669, 671, 672, 677, 679, 682, 683 and 685).

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14. *Periyapurāṇam*

மன்னவர்க்குத்தண்டு போய் வடபுலதது வாதாவித்
தொன்னகர ந்துகளாகத் துளை நெடுங்கை வரையு கைத்து
பன் மணியும் நிதிக்கு வையும் பகட்டினமும் பரித்தொகையும்
இன்ன எண்ணில கவர்ந்தே இகலரசன முன் கொணர்ந்தார்

15. *Ind. Ant.* VII. P. 186 f.

That is, in all these eight years *maghā* is the *nakshatra* of the following day but not of the day in question because it was not current at the time of sunrise on *Caitra Su* 10. It must be pointed out that the *nakshatra* and *tithi* are the two most important details and because they do not correctly work out for these years, they must be left out of consideration and A.D. 674 is the correct year in which the given details are found verified.

Thus we have, by the plates of Vishṇuvardhana I and his grandson Vishṇuvardhana II, the two sets of dates which answer all the necessary conditions and show clearly that either A.D. 615 or A.D. 624 must have been the initial year of Kubja Vishṇu and that A.D. 632-3 is definitely out of the question.

The next grant that has a bearing on the chronology of the early kings of this dynasty is the Maṭṭewaḍa plates of the same king, Vishṇuvardhana II.[16] It is dated in his fifth regnal year and the grant was made on the occasion of a solar eclipse which occurred on the new moon day in the *phālguṇa* month. Fleet says the date is equivalent to A.D. 668. But there was no solar eclipse in *phālguṇa* in that year and hence it is incorrect. Solar eclipse in the *phālguṇa* month occurred in the period A.D. 650-700 in four years on the following dates A.D. 649 February 10, A.D. 651 January 27, A.D. 678 January 28, and A.D. 697 January 28. Of these, two years A.D. 649 and 651 are to be left out of consideration as they are very early. Of the remaining two A.D. 678 and 697 the latter is also improbable, for the date of Kubja Vishṇu would then become A.D. 697 minus 53 A.D. 644 which is on the face of it improbable. Therefore, the only date on which the solar eclipse in the *phālguṇa* month occurred and which at the same time satisfies the given details is A.D. 678. This was the fifth year of Vishṇuvardhana II. We have already found while considering the Reyuru grant of this king that his second year corresponded to A.D. 674. This goes well with the fact that the solar eclipse in his fifth year occurred on January 28 of A.D. 678, thus showing that his fifth regnal year was A.D. 677-8. This, like the previous date would give A.D. 677-8 minus 53=624/5 for Kubja Vishṇu's initial year. It must be noted here that if the other date A.D. 615 be taken

16. *Ind. Ant.* VII. P. 191. f.

as the first year of Kubja Vishṇu then there must have been a solar eclipse in the *phālguṇa* month in A.D. 615+53=668, which as seen above, is however not the case. Therefore, A.D. 615 has to be given up in preference to A.D. 624/5 which date has so far satisfied all considerations.

The Pamidimukkala plates of this king, Vishṇuvardhana II is not dated, but gives the details lunar eclipse on *kārtika S'u di. 15* [17] Lunar eclipse in *kārtika* month occurred only twice in the period between A.D. 673, the first year of Visṇuvardhana II and A.D. 681-2 his best known year (9), in A.D. 673 October 16, and A.D. 682 October 7. Adding 15 days, the exact dates were A.D. 673 October 31 and A.D. 682 October 22 respectively. Since *phālguṇa* is the 11th month of the fifth year of this king and as proved above it fell in January A.D. 678, the fitth year ended in February. Therefore, the end of the ninth year would fall in February of A.D. 682, thus showing that the second date for this lunar eclipse of the Pamidimukkala plates, *i.e.* October 22 A.D. 682 is to be left out of consideration. Thus A.D. 673 October 31 is the only equivalent date for the details furnished in this set and it therefore shows that the grant was issued in the first year of the king and is consequently earlier to the king's Reyuru plates dated in his second year.

We may consider next the details of the date furnished in the Chendalūr plates of Maṅgi Yuvarāja [18] dated in his second regnal year. Lunar eclipse in *Vaiśākha S'u di 15*. Dr. Fleet equated this with 6th May A.D. 673. But as the eclipse occurred in the *Jyēshṭa* month of both A.D. 672 and 673 this equivalent is incorrect. Lunar eclipse in *Vis'ākha* occurred in the probable period A.D. 670-700 only in A.D. 683 April 17 and A.D. 684 April 5. This fact is also note-worthy as it asserts that it cannot be on any other date than A.D. 683 or 684. If this is the second year of Maṅgi Yuvarāja, the initial year of Kubja Vishṇu will fall in A.D. 683/4 minus 59 (18+30+9+2)=A.D. 624/5. The eclipse not having occurred in any other year proves that A.D. 624/5 is

17. *C. P. No.* 14 of 1916-1917.
18. *Ep. Ind.* VIII. P. 236 ff.

the only correct date for the initial year of Kubja Vishṇu as concluded already.

There are two other dates available from the early records which though capable of verification do not point to any definite results. The first is given in the Peddavēgi plates of Jayasimha I[19] as *vrischika saṅkrānti* in *kārṭika paurṇami*. This occurred only in A.D. 633 and 652 in the period 630-660 within which alone we must look for this date for this king. Both these dates do not lead to the initial year of Kubja Vishṇu. The second date is given in the Penukaparu grant of Jayasimha II[20] as *jyēshṭa paurṇami saṅkrānti*. The only date between A.D. 690 and 725 within which alone we must look for this king is A.D. 715. The *mithuna saṅkrānti* occurred in *jyeshṭa paurṇami* that year. The year of the king not being given in the plates, would according to this be the ninth year of Jayasimha II.

Thus from a thorough consideration of the astronomical details furnished in the Chīpurapalle plates of Kubja Vishṇuvardhana, the Pamidimukkala, Rēyūru and Maṭṭewāda plates of Vishṇuvardhana II and the Chendalūr plates of Maṅgi Yuvarāja, it is clearly settled that only A.D. 624/5 could have been the accession date of Kubja Vishṇuvardhana.

In the series of calculations involved in verifying and calculating the correct equivalents to the details of date furnished in the early Eastern Cāḷukya charters, one striking feature that makes itself plain is that upto the end of the seventh century, the system of *pūrṇimānta* prevailed, at any rate in the Eastern Cāḷukya country and that these details of date were not working correctly for any year when worked by the *amānta* system. Likewise on the evidence of the dates furnished by certain inscriptions in Southern India, prior to the eighth century, Dr. Fleet came to the same conclusion, that *pūrṇimānta* system prevailed in Southern India.[21] This is also the considered opinion of L. D. Swamikkannu Pillai. Not one of the details, verified above, were found to be incorrect.

19. *Ep. Ind.* XIX. P. 258 f.
20. *Ibid.* XVIII. P. 313 f.
21. *Ind. Ant.* XVII. P. 141 f.

Here we may fitly consider the two dates furnished in the Chīpurapalle plates of Kubja Vishṇuvardhana. The grant was made on the occasion of the Lunar eclipse in the *Srāvaṇa* month *Śu di* 15. Besides this the plates furnish another date expressed in numerical figures which Dr. Fleet has read as *Sam* 18 *mā* 4 *di* 10 5 (=15). This date in the grant has misled some writers into thinking it to be the same as the date of the grant. A recent scholar confusing himself that they were identical says: "If *srāvaṇa* is taken to be *pūrnimānta* then the day should be 30 but not 15 and the month 5 but not 4, as given in the charter. These discrepancies will vanish if the month in question be taken to be an *amānta* month. In that case it is to be understood that Vishṇuvardhana I gave this gift in his tenth year on the fifteenth day after 4 months had elapsed in the month of *srāvaṇa*, on the 15th day of the bright fortnight at the time of the lunar eclipse."[22] We have already shown that the *amānta* system was not followed in the Eastern Cāḷukya charters. Further there is no warrant for taking the figures to be equal to the details of date on which the gift was made by the king. These two are two different dates in the same regnal year. The writer of the plates made no mistake about it. The details of eclipse are the occasion for the gift. The date expressed in numerical figures, at the end of the record, represents the date of the actual day on which the deed of the grant was recorded on the plates, by the scribe or engraver. It was engraved on the plates, as he notes, in the same year 18, on the fifteenth day of the fourth month of that regnal year. The fourth month of the eighteenth regnal year does not have any reference to the *srāvaṇa* month in which the eclipse occurred and on which occasion the gift was made. There is no warrant to connect it with the *srāvaṇa* month. The first month of the first year, or for the matter of that the eighteenth year, of reign may have been any other month later than *srāvaṇa*.

It is clear from many inscriptions belonging to the early times as well as to later days, that the grant was usually made on an auspicious occasion and that it was only later that the deed of gift was formally recorded on copper-plates and given to the donee.

22. *J. O. R.* Vol. IX, Pp. 36-37.

The available instances show that it may have taken any length of time to do this, from a few days to a number of months or years and that it depended on the nature of the administrative procedures that were involved. If the matter was a simple one it was finished in a short time. As examples we may cite the Ōmgōḍu, and Uruvapalle plates of the early Pallava kings and the copper plates of the Cōḷa and Pāṇḍya kings of later days. The Ōmgōḍu grant was made on a solar eclipse in the *Caitra* month and it is clear from the plates that it occurred five days prior to the actual date of the grant. So also in the Uruvapalle plates the grant of the village was made exactly ten days before the date of the grant. The Leiden plates of Rajarāja had taken such a long period to be put on the copper plates and finally issued as the last eight years of Rājarāja's reign and some years of the reign of his successor Rājēndra Cōḷa ; and it took nearly three years for giving effect to the gift and the recording of the same on the copper plates in the case of the Tiruppūvanam plates of Jaṭāvarman Kulas'ēkhara Pāṇḍya.[23] These examples clearly show that the date of the actual engraving, if specified, was generally later than the date of the auspicious occasion on which the gift was granted by the king. Thus it is clear beyond doubt, as we thought, year 18 month 4 and day 15 expressed or engraved in numerical symbols at the end of the Chīpurapalle plates do not have any reference to the *srāvaṇa* month or *amānta* system, but was the date when the gift was engraved by the scribe on the copper plates. It was certainly later than the date of the gift. Further it also stands to reason that the fifteenth day of the fourth month of the eighteenth year of Kubja Vishṇuvardhana was any other month later than *srāvaṇa*. It may have been *bhādrapada*.

III

The exact date or year in which Pulakēs'in conquered the countries that lay in the east above the northern banks of the Krishṇa river, *viz.* the Kōs'ala, Kaḷinga and Vēṅgi is yet to be fixed. But there is a certainty of the fact that the victorious expedition of this Western Cāḷukya conqueror in Circa A.D. 610-12

23. *Ep. Ind.* XXV. P. 67.

resulted in the subordination of the kings of the defeated countries, owning allegience to the overlord Pulakēs'in II. The year in which Kubja Vishṇuvardhana was left in charge of the government of the conquered east was certainly after the conquest of that quarter had become well established. This seems to have been later than the eighth year of Pulakēs'in II, *i.e.* A.D. 617, the date of the Satāra plates in which Kubja Vishṇu figured as Yuva-rāja to his brother. It is very likely that the conquest of the east had not been fully accomplished by that date or if it had been conquered had not been annexed with the territory of the Western Cāḷukyas. It is probable that Kubja Vishṇu had become titular master of the east by about that time exercising overlordship over the defeated countries from his residence in Pulakēs'in's capital. Later on he must have moved to the east having a separate capital or headquarters. For sometime at least the conquered countries must have been subordinate to the rule of Kubja Vishṇu and it must have been a fact that during that period some at least of the princes of the defeated dynasties tried to assert their independence. One such attempt must have been made by the descendants or sons of the Vishṇukuṇḍin king Vikramēndravarman II. It is significant to note in this connection that while Pulaikēs'in is called the subduer of the circle of the whole earth, Kubja Vishṇu is described as having humbled the circle of the vassals.[24]

By the settlement of the date of the initial year of Kubja Vishṇu as A.D. 624/5, it is certain that he had deen crowned as the king of the eastern dominion in that year and began to administer that kingdom from a separate capital in the east. For aught we know the early records of Kubja Vishṇuvardhana as the king of the east, point to his rule from Pishṭapura in South Kalinga.[25] He has issued his Chīpurapalle grant from a camp at Cherupura in Pḷaki-rāshṭra in South Kalinga, in his eighteenth regnal year. Pḷaki-rāshṭra which lay near Varāhavartni

24. Timmapuram Plates *l.* 8 *sthalajalādidurgga Vishamīshvapi labdha siddhitvāt Vishamasiddhih.*

25. Timmapuram is in Sarvasiddhi Taluk, Vizag District. The plates were issued from Pishṭapuravàsaka. The village Chipurapalle was in the Chipurapalle Taluk of Vizag District.

Vishaya was in the Vishṇukuṇḍin kingdom as is evidenced by the gift of the village Peruvāḍaka in it in the Ramatīrtham Plates of Indravarman in Circa A.D. 602. The facts that many coins of the Vishṇukuṇḍins have been found in Vizagapatam District, that Kubja Vishṇu had issued his Chīpurapalle grant from his camp at Cherupura in the same Vishaya in his eighteenth year, that his undated Thimmāpuram plates show that Pishṭapuram was his secondary capital, that the place, Timmāpuram is situated in the Sarvasiddhi Taluk of the same district and that the grant recorded in it is of a village known by the name Kumulūra situated in the same Pḷaki Vishaya point unmistakably to the conquest over the Vishṇukuṇḍins and to the actual inclusion of that territorial division within his country. The place Kumulūra has not so far been located, but I think it may be identified with Kumile, five miles East of Vizianagaram in Vizag District.[26] Though this evidence by itself may be deemed sufficient to show that the other half of the kingdom of the Vishṇukṇḍins, *i.e.* Vēṅgi Vishaya was also included under the direct rule of Vishṇuvardhana, yet we may refer to some more evidence that is available to strengthen the conclusion. The discovery of a coin bearing the emblem of a lion and the legend 'Vishamasiddhi' on it has been very correctly attributed to Kubja Vishṇu. The early characters of this legend show that it could not have belonged to any of the other Eastern Cāḷukya kings who bore that distinctive surname "Vishamasiddhi" and the emblem of the lion precludes the possibility of taking the coin on to any reign later than Jayasimha I the son and successor of Kubja Vishṇu whose sway over the Vēṅgi country of the Vishṇukuṇḍins is definite as seen from the provenance of his records.[27] Thus there is nothing to show that Vishamasiddhi meant Vishṇuvardhana II, the grandson of Kubja Vishṇu, and much less any other king that bore that surname and that the lion coin belonged only to Kubja Vishṇu. It is thus clear that he must have issued the coin in commemoration of the complete

26. *Sewell's List of Antiquities in Madras* Vol. I. P. 13.

27. The surname Vishamasiddhi also occurs in the text and seal of his Timmāpuram plates and the same figures in the legend on the copper coins found at Bajjappakonda in the Anakapalli Taluk of the Vizagapatam District. *I. A.* XXV. P. 302.

conquest over the Vishṇukuṇḍins whose emblem was the lion, and the inclusion of their kingdom of Vēṅgi into the Eastern Cāḷukya dominions. Thus we see that it is hazardous to conclude from the provenance of the records of Kubja Vishṇu that his kingdom did not include Vēṅgi. From what has been said above it is clear that he conquered the Vishṇukuṇḍins completely and annexed their territory. This event must have been accomplished in the last years of his rule and as significant of his victory and rule over the conquered portion which lay to the immediate north of the river Krishṇa, Kubja Vishṇu had issued the lion coins with his surname 'Vishamasiddhi.' The whole of the region between the two great rivers the Gōdāvari and the Krishṇa had thus become the kingdom of the Eastern Cāḷukyas, over which Kubja Vishṇu held undisputed sway.

A reading of the history of the times of Kubja Vishṇu and his son Jayasimha I shows that the son was helping the father in the several wars that were undertaken to subdue the chiefs of the dominions. We have seen elsewhere [28] that on a consideration of the two sets of Pulōmbūru plates it is clear that even in the first years of Jayasimha I's reign, he had been engaged in wars. The regrant of the Pulōmbūru village to the Pūrvāgrahārika was made from a Vijayaskandavāra. Very possibly the sons of Indra-bhaṭṭāraka and Vikramēndravarma after the deposition of the latter may have gathered some armies and made their last trials in regaining their lost kingdom in the fag-end of Kubja Vishṇu's reign and the beginning years of his son and successor Jayasimha I. From the description given by Hiuen Tsiang it is clear that in A. D. 644 Andhra and Dhānyakaṭaka were the names of two different countries, the former having Vēṅgi as its capital while the capital of the latter was in the south of the river Krishṇa. This may also show that Vishṇukuṇḍins had ceased to be a ruling power and that their country was under one king, the Eastern Cāḷukyas. Jayasimha I was ruling at this time, and the southern limit of his country was the river Krishṇa. His active governance over the tract is proved by his Pulōmbūru plates of his fifth year, *i.e.* A.D. 646-7.

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28. QJMS. Vol. XXX. P. 330.

We may now turn our attention to the conquests of Jayasimha I south of the Krishṇa. There is an archaic record at Vipparla in the Narasaraopet Taluk, four miles east of Chezerla. This, we are of opinion, belongs to Jayasimha I. We have already noted that this region, *i.e.* Kammarāshṭra had been conquered by Pulakēs'in II in Circa A.D. 615 and was in his possession till A.D. 631 and that as a result of his invasion into the Pallava kingdom in A.D. 641-2 he was defeated by Narasimha I in the battles of Pariyaḷa, Maṇimangala and Sūramāra and was driven back to his country, his capital was destroyed and he himself was put to death. From the Western Cāḷukya records it is plain that the period of A.D. 642-3 to 655 was a mere blank and that the Western Cāḷukya kingdom proper was itself under the occupation or military govetnance of the Pallava armies. Thus there remains no doubt as to the fact, that the country south of the river Krishṇa was under the Pallavas in this period, i.e. later than A.D. 643. In the very first year of Vikramāditya's accession in A.D. 655 we find him in possession of the Kurnool District in the east. The Eastern Cāḷukya country was bordered on the south by the Krishṇa• The presence of an eigth year record of Jayasimha at Vipparla is a sure indication of the prior subjugation of the tract south of Krishṇa by him and the power from whom he should have obtained it was doubtless the Pallava, who at the time were ruled by Narasimha I. This conquest by Jayasimha I must have happened on or before Circa A.D. 650, the eigth year of his reign, the date of his Vipparla inscription. It, therefore, looks as if Jayasimha I was engaged in active governance of the Eastern Cāḷukya kingdom which had become expanded southwards to the river Krishṇa till the fifth year of his reign and that only after that and before his eigth year Jayasimha had crossed the Krishṇa his erstwhile southern boundary and took possession of the region immediately to its south after a victory over the forces of the Pallavas. Besides, we have the Nidubaṟu (Niḍupaṟu) copper plate grant of Jayasimha I from which it is clear that the village Niḍupaṟu lay to the east of the Gaṇḍēṟu *rājadhāni* on the river Maṇṇēṟu, and to the north of the river Vyāgranadi.[29] This grant of a village on

29. *A. R.* (*Mad.*) 1917, Para 19.

the Maṇṇēṟu river which flows in the Nellore District is an indisputable proof of Jayasimha I's conquest of the tract south of Krishṇa and his rule over it.

In A.D. 655—664 the Kurnool District was in the possession of Vikramāditya I, the successor of Pulakēs'in II, as his Kurnool plates dated in his first, third and tenth years show. From a study of the early records of this king it is clear that in about A.D. 650, he had marched from the Kurnool District on an expedition into the territory of the Pallavas, the adjacent Nellore District and succeeded in defeating the Pallava king. The route taken by the invading Western Cāḷukya seems to have been through the village Annavaram in the Darsi Taluk of the Nellore District.

That the Eastern Cāḷukyas continued to hold possession of the region south of the Krishṇa is clear. There is an inscription in archaic Telugu characters on a pillar in the maṇḍapa in front of the Kapōtēs'vara temple, which is damaged at the beginning, mentioning the surname Vishamasiddhi.[30] This record is easily attributable to Vishṇuvardhana II, who was the almost immediate successor of Jayasimha I who, we have shown above, was the first Eastern Cāḷukya king to cross the river Krishṇa and conquer the region south of it. The Nellore District plates of Vishṇuvardhana dated in his very second year of reign records the grant of the village Rēyūru which is stated to be in Karmmarāshṭra Vishaya. This shows unmistakably the king's rule over Kammarāshṭra, and therefore confirms the correctness of the ascription of the Kapōtēs'vara temple inscription to his reign. That the other successors of Jayasimha and Vishṇuvardhana II held possession of the tract, which is represented by the modern Guntur District, is also plain by the Chendalur plates of Maṅgi Yuvarāja of A.D. 683-4, which records the grant of the village of Chendalur in Kammarāshṭra in the Ongole Taluk of the Guntur District to six Brāhmaṇas, and also by the Madras Museum plates of his twentieth year (A.D. 701-2) which records the grant of the fields in Nutulapaṟu in Kammarāshṭra.[31] All these show that the northern parts of the Nellore District formed the northern-most portion of the Pallava kingdom

30. No. 154 of 1899; *A. R. (Mad.)* 1900 Para 33.
31. *I. A.* XX. P. 105.

and that the southern boundary of the Eastern Cāḷukya kingdom was in all probability, from the time of Jayasimha roughly from A.D. 650 to A.D. 683 and later, the river Musi which divides the modern Nellore and Guntur Districts and sometimes extended even further southwards as far as Maṇṇēṟu. From the Western Cāḷukya history it is plain that at this time the Kurnool District was the boundary in the west, for the possession of the Eastern Cāḷukyas, south of the river Krishṇa.

The Pallavas who had thus completely lost their far northern possessions extending upto the Krishṇa, found ample compensation in their southern acquisitions which extended upto Trichinopoly in the far south at this time.

[This article of Sri K. S. Vaidyanathan received by us in March 1949 was delayed owing to difficulties of printing. The conclusion of the author that the date for the starting point of the Eastern Cāḷukya chronology as established by documentary evidence should be taken to be A.D. 624, the date of accession of Kubja Vishṇuvardhana, the founder of this line, is found corroborated and confirmed in a contribution on "Ten Years of Indian Epigraphy (1937-46)" by B. Ch. Chhabra, N. Lakshminarayana Rao and M. Ashraf Husain, in 'Ancient India' No. 5 at page 49. **Ed.**]

THE THIRD INVASION OF THE PESHWA MADHAVA RAO I AGAINST MYSORE 1769-1770

By Narayana Rao Gondker, M.A.

(*Continued from Vol. XXXIX. No. 3, Page 186*)

Other Diversions caused by Haidar

Haidar did not stop with his attack on Gopārao's force. He sent a force under Lālā Miyya towards the north to raid the Marāṭha possessions in northern Karnāṭaka and thus to divert the attention of the Marāṭhas by creating confusion there. This force ravaged the taluks of Misrikote, Thadas, Haliyāl and Hubli and thus created trouble.[85] Further Haidar directed Mir Reza and Tippu to move from Bangalore and to create a diversion to the Peshwa's army by attacking Madgiri. These two at first went north-west to Devarāidurga[86] (nine miles east of Tumkur). The Peshwa who had camped at Nandidurga sent 5,000 men under Krishnarao Balawant to meet Mir Reza and Tippu, and also directed Bālāji Palānde and Sakhārām Hari who were at Madgiri to join the above.[87] Accordingly, these Sardars followed Mir Reza and Tippu and stationed themselves at a place eight *cos* from Madgiri. On about the 16th of March Mir Reza and Tippu attacked the Marāṭha camp from two sides in the early morning. But the enemy being prepared for the attack, made a counter charge upon which the Mysore troops withdrew.[88] Mir Reza then went and joined Haidar's force at Chennarāipatna.[89] But Tippu still lingered in the woods around Māgadi and attacked the Marāṭha detachment under Krishnarao Balawant for a second time on the night of 27/28 March which was a New Moon Day,

85. *Khare.* IV, 936, 938 and 956.
86. *Ibid.* 914, 918 an 919.
87. *Ibid.* 919 and 923.
88. *Ibid.* 930.
89. *Ibid.* 929.

when the Marāṭhas were at a distance of one mile from Bhairava-durga. But his force was again repelled and it entered the woods. The Marāṭha detachment however, returned to the Peshwa's main camp.[90]

Haidar, after withdrawing from his attack against Gopālrao came to Garudangiri a few miles south of the place of attack and stayed there for some days,[91] after which he went to Sakrepatna again. By the middle of March Haidar went to Bāṇāvar and then to Chennarāipatna in the south;[92] and, for some time he was moving his force to and fro between Hāssan and Belur.[93] It was about this time that Mir Reza returned to join Haidar after his unsuccessful attempt along with Tippu, to attack the Marāṭha detachment near Madgiri.[94] The reason for Haidar continuing his stay in this area for some time, seems to have been his intention to make one more successful attack against the Marāṭhas and to create a permanent impression on them. But Gopālrao having sent his heavy baggage and stores to Śira, was cautious enough not to afford any further chance of attack to Haidar.

In the east, the two Marāṭha Sardars, Ragho Bāpuji and Ānandrao Gopāl who had marched towards Gurramkonda as stated earlier, plundered the whole territory and captured many cattle. But they had not yet taken the fort of Gurramkonda, when, they were recalled by the Peshwa about this time in order that they might join Gopālrao, whose force had to be increased consequent to Mir Reza and his force joining Haidar.[95] Murārrao's son Māloji

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90. *Khare.* IV. 931; Peixoto's account in Pp. 133-4 perhaps refers to this event.

91. According to Peixoto, Pp. 129-30, Haidar's force returned to Sakrepatna the day after the attack and from there on the 9th of March moved to Velur (Belur) from where again they moved to Asane (Hāssan) after two days. But according to letter No. 899 in *Khare.* IV. Haidar is said to have returned to Bāṇāvar after the attack. The other letters No. 901, 907 and 911 indicate that Haidar was staying at Garudangiri. Perhaps he went from there to Bāṇāvar.

92. *Khare.* IV. 929

93. *Peixoto.* P. 132

94. *Ibid.* P. 130-31; also *Khare.* IV. 929

Ghorpade was also sent to join Gopālrao. The number of these extra troops that Gopālrao received was 6000 men.

FALL OF NANDIDURGA, KOLAR AND MULABAGAL (MARCH)

In the meanwhile the Peshwa's work of capturing places in the Bangalore region was steadily progressing. After the fall of Chickballāpur early in March, he sent two detachments for the capture of Siddhout and Ganeshgad and himself proceeded to Nandidurga,[96] the possession of these places being necessitated by the considerations of the security of Chickballāpur. Of these, Siddhout and Ganeshgad were obtained by mere threats, while the strong hill fort of Nandidurga which showed some signs of resistance was surrendered by the *killedār* on the 9th March after a siege of five days commencing from 5th March.[97] Mādhavrao stayed at Nandidurga in all for about ten or twelve days directing the occupation of some smaller places in the Chickballāpur region.

The envoys of Haidar, Appāji Rām and Reza Ali Khan who were in the Marāṭha camp for negotiations were now asked to retire.[98]

While at this place, Amīn Khan the son of Ibrahim Khan *killedār* of Bangalore, having fallen out with his father and deserted from the force of Mir Reza who was then raiding the Marāṭha territory around Madgiri, came and joined the Peshwa.[99] He was a chief of the cavalry and "a good soldier, but discontented at the Nawab's absoluteness.........Amīn Saib passed over to the Marāṭha sending word to the Nawab, that he was gone to the Marāṭhas to gain with them the money he owed to his troops for their pay, and which the Nawab hath discounted from him."[100] The Marāṭha army next moved to Silgatta (Sidlagatta to the east of Chickballāpur) where the fort was blown up. Here, Naro Shankar, another Marāṭha sardar arrived and joined the Peshwa's

95. *Khare*. IV. 931
96. *Ibid*. 912
97. *Ibid*. 921 and 934
98. *Ibid*. 934; and *Peixoto*. P. 132
99. *Khare*. IV 933 and 934
100. *Peixoto*. P. 130

force. Before going further the Peshwa sent Malhār Rao Pānse with a detachment towards Kolār as an advance party and shortly afterwards, himself moved to Kolār, taking the fort of Kaiwar on the way. The town of Kolār was exempted from the usual plunder by the Marāṭhas, on the people of the tāluk agreeing to pay a *Khandāni* of Rs. 50,000; but the fort of Kolār was blown up.[101] By the 23rd of March the army reached Muḷabāgal further east of Kolār. On the same day the guns were levelled and a severe fire was directed against the fort walls. In the evening the fort was stormed, and despite the brave defence by the *killedār* the Marāṭha flag was hoisted over the fort. Since it was already dark, about 700 men from the fort escaped by the western gate, while only about 30 men, including the *killedārs* of Muḷabāgal and Kolār who had taken refuge there, were captured. These men having earlier robbed the Hindu pilgrims who were going to the Tirupathi Hill and having murdered some Marāṭha soldiers who had fallen into their hands, were next day crushed under the feet of elephants. The Marāṭhas here obtained some good guns from the fort.[102]

The Marāṭhas having now reached almost the eastern boundary of the State, Haidar, fearing that the enemy would descend the ghats to march to Krishnagiri, ordered Sardār Khan to take a force for the defence of that place.[103] The plan of the Marāṭhas however, was different.

HAIDAR PLAYS A WAITING GAME

By now quite a considerable part of the Mysore State in the north and east which included the whole of the territory east of a line from Harihar, Kadur and Nāgamangala except Bangalore, had been occupied by the Marāṭha forces. But the expectation of the Peshwa that the mere occupation of a large extent of territory, without necessarily attacking the larger places would bring Haidar down to his terms, had not come true. On the other hand Haidar knew full well from past experience that the Marāṭha invasions

101. *Khare*. IV. 932. 933 and 942
102. *Ibid*. 944 and 968
103. *Haidarnama*. P. 84

were more in the nature of raids than conquests and that soon after the commencement of the rainy season which was drawing near, the Peshwa would withdraw from all these regions or that at least he would depart leaving a small force behind, to protect the garrisons in different places, when these garrisons could easily be expelled and the places re-occupied. Nowhere in these regions which were occupied, did the Marāṭhas show any signs of permanent settlement or make permanent arrangements for administration apart from leaving military garrisons in some places to ensure the communications or temporary control. The methods of conquest and consolidation are different from those of raids. It was, therefore, clear to Haidar that the enemy had come for money and not for territory. The monetary demand, however, could either be completely evaded or at least reduced considerably, if he could wait until the rains, when the Marāṭhas had necessarily to withdraw. He, therefore, allowed the Marāṭha forces freely to run over the whole territory, while he strongly entrenched himself during the whole of this period in the woody *malnād* regions refusing to come out except for surprise attacks. When, however, in the month of March, the main force of the Peshwa was engaged in the eastern regions of the State, Haidar made bold to camp in the plains of Hāssan-Bāṇāvar region. This was exactly what the Marāṭhas wanted. The plan was that Gopālrao should engage Haidar as soon as he came to the plains, and the Peshwa was to make rapid marches and join Gopālrao and defeat Haidar finally. Thus in the latter half of March when Haidar was moving between Hāssan and Bēlur, the Peshwa sent a large force under Ānandrao Gopāl, Gāyakwad and Māloji Ghorpade to reinforce Gopālrao who was in the Hāgalawadi taluk,[104] This was followed by the movement of the main force by the end of March from Muḷabāgal to Bangalore with the pretence of attacking the latter place.[105] Really, however, the siege of Bangalore was out of question, for the Marāṭha force had now dwindled as a result of keeping garrisons in different places, and the campaigning season

104. *Khare*, IV. 942 and 958.
105. *Ibid*. 952.

before the commencement of the rains was too short. Haidar was aware of this and paid no heed to the march of the Peshwa to Bangalore.

The Peshwa's army had now been reinforced by the troops of the Nizam numbering 6,000 *gāradīs* and 8 guns under Tohāvur Jung.[106] Besides, negotiations were going on with Mohammed Ali of Arcot, whom the Peshwa hoped to persuade to join him along with an English detachment.[107]

MARATHAS CAPTURE DEVARAIDURGA
HAIDAR MOVES TO THE CAPITAL
(April)

The Marāṭha threat of attacking Bangalore having failed to bring Haidar to terms, the force marched further towards Devarāidurga in Tumkur District on its way to the camp of Gopālrao according to plan. The force camped at a place two *cos* from Devarāidurga. At this time Venkatesaiah the brother of Pradhān Venkappaiah,[108] who had left Srirangapatna with a small detachment to recover Madgiri and Chennarāidurga, having failed in his obejct had been appointed to defend Tumkur, Devarāidurga and Mākalidurga, and had now camped at Minchukal fort. Now Amīn Khan the son of Ibrahim Khan, on volunteering to take Minchukal and Devarāidurga on behalf of the Marāṭhas, was sent with a force of 5000 under Balkoba Tātya. Venkatesaiah then abandoned Minchukal fort and fled to Devarāidurga. But his family which had taken refuge under Chikkappa Gowda in Koratagere, was captured by the Marāṭhas. Next the Marāṭhas laid siege to Devarāidurga which submitted some time in the middle of April. Venkatesaiah was taken prisoner.[109]

106. *Khare.* IV. 932 and 934.

107. *Ibid.* 952.

108. The Pradhan at this time was Venkappaiah and not Venkatapathiah as stated in *M. A. R.* 1930, P. 91.

109. *Khare.* IV. 960; also *Haidarnāmā* P. 84 and 85. The statement in *M. A. R.* 1930, P. 91, that both Venkatesaiah and Amin Saheb went against Peshwa Mādhavrao is a mistake caused by misreading of the original. Amin Saheb was now with the Marāṭhas and not with Haidar.

While the Peshwa was planning to engage Haidar in the plains of Hāssan, the latter being himself a shrewd general, seems to have guessed this intention of the enemy and now quietly marched towards his capital. On the way to the capital, at Hole-Narsipur "the Nawab orders that the whole army should wash themselves in the river..........this was on account of what his augurs hath told him that he ought to order all his army to wash, for in that river would remain all the cowardice with which his soldiers might be possessed."[110] At the end of March, by the time the Peshwa came to Bangalore, Haidar was already at Srirangapatna.[111]

SIEGE OF NIJAGAL

Now that Haidar had moved to the capital, Gopālrao having been relieved of his duty of keeping watch on Haidar's movements, was asked by the Peshwa who was still at Devarāidurga to attack the fort of Nijagal[112] (north-west of Nelamangala in Bangalore district). Accordingly, Gopālrao marched and laid siege to Nijagal on about the 16th April. When the siege commenced, Sardārkhan who had returned from Krishnagiri to Bangalore and who had to go to Devarāidurga to relieve the defenders, finding that the place had already fallen, now came to the aid of Nijagal under Haidar's orders along with two others namely Kondala Nāyak and Jamshed Bhāyi.[113] The fort of Nijagal was situated at the summit of a steep hill which was almost inaccessible except from the north and east, where too, the approach was very difficult. It owed its strength more to nature than to art. Sardārkhan a very brave soldier as he was, had further strengthened the fort with a garrison of more than 3,000[114]. Gopālrao cannonaded the fort for some days from an elevated ground nearby, but it was of no avail. Meanwhile the Peswa himself with all his army came and joined Gopālrao for the siege of Nijagal. Several attempts made by this large Marāṭha force to mount the hill and to scale

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110. *Peixoto*. P. 135.
111. *Khare*. IV. 952, 958 and 959.
112. *Ibid*. 960. *Nijagal* is wrongly identified by A. C. Banerjee with *Nidugal* which really is an entirely different place in Tumkur District.
113. *Haidarnāma*. P. 85.
114. *Mackenzie Collection*. Vol. XLI. P. 312.

the fort walls were successfully repulsed. A large breach was made in the fort wall where the Marāṭhas are said to have advanced six times, but were always beaten back. Mādhavrao proposed that if the garrison should surrender, he would offer them their lives. Still, the gallant defenders continued to defy. Finally the Peshwa being highly enraged, mounted his elephant and gave orders for a general assault. According to Peixoto (Pp. 142-3) and the Marāṭhi letters (*S. P. D.* Vol. XXXVII. Nos. 206 and 207; and *Khare.* IV. 973) this assault of the Peshwa is said to have succeeded But according to *Haidarnāmā* (P. 86) and Kirmāni (*The History of Hydur Naik.* P. 153), it was the bravery of the chief of Chitradurga that enabled the Marāṭhas to take this fort.[115] Wilks gives the following account regarding the taking of the fort, which is corroborated by the above two sources—" It happened that Narrain Row, his brother was wounded in directing the operations of the siege after an unsuccessful assault; and Madoo Row, already sufficiently indignant at being detained by this wretched place, ordered it to be instantly stormed, and no man to return at the peril of his life: the assault was nevertheless, again repulsed, and Madoo Row, in a fit of increased rage, ordered fresh troops for the storm, and was placing himself at their head, when the Poligar of Chittledroog interposed to solicit the post of danger, and requested that Madoo Row, would, with his own hand, inflict the penalty of his returning from the breach; this chivalrous offer was accepted and the Poligar placing himself at the head of his brave beders, carried the place on the first of May, in a style of gallantry, which deservedly fixed the admiration of the whole army. In retaliation for a barbarous custom of Mysoor, to which we have formerly adverted and which Hyder had lately ordered to be practiced on some Mahratta plunderers, Madoo Rao directed the noses and ears of all the survivors of the garrison of Nidjegul to be cut off on the spot.

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115. The account of Kirmāni which is an important source on Haidar, though full regarding other events of the reign, is unfortunately very brief and confused regarding the third invasion of Mādhavrao. The second and third invasions of this Peshwa are mixed up by Kirmāni and termed the first invasion; while, the first invasion is termed the second invasion. He, however, devotes a separate chapter on the campaigns of Trimbakrao Pethe in Mysore.

Sirdarkhan was last led out, and approached with a firm step, and undaunted aspect. Is it not consistent with just retaliation (said Madoo Row) that you also be thus mutilated and disgraced? The mutilation will be mine, the disgrace your's, replied the Mussulman, and Madoo Row immediately ordered his unconditional release." [116] According to Peixoto (P. 143), *Haidarnāmā* (P. 86) and Kirmāni (P. 154), Sardārkhan was not released but taken by the Marāṭhas. Thus after a siege of fourteen days from 16th April to 30th April, the fort fell to the Marāṭhas on the latter date.[117] During the siege Nārāyanrao, the brother of the Peshwa, received a slight injury due to a bullet brushing aside his right arm.[118]

THE PESHWA DECIDES TO RETURN
(May 1770)

The gallant defence of the Nijagal fort seems to have prompted the Marāṭhas to reconsider their position and plan. The prospect of an open encounter with Haidar had vanished with the movement of his troops to the capital. The siege of Bangalore or Srirangapatna within the short time at their disposal before the commencement of the rains was out of question. The only way open to the Marāṭhas was to make arrangements for the maintenance of the forts already taken from Haidar and to encamp their troops at a proper place during the rains and to re-commence their operations after the rainy season. Gopālrao and Trimbak Hari desired the Peshwa himself to stay with the army.[119] But there were other things to be considered. It was now a fairly long time since the Peshwa had left his capital, and he could not afford to be absent from there any further. The

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116. Wilks. *History of Mysore.* 1869 Edn. Vol. I. Pp. 376-377.

117. *Khare.* III. Introduction. P. 1406; Dr. N. K. Sinha's statement (P. 162), that the siege continued for eight days only, is wrong.

Wilks who has given a very brief outline of the entire campaign of the Peshwa in this war, probably due to lack of material, has, however, given undue importance to the siege of Nijagal. His statement that this place resisted for three months is incorrect, but the date given by him regarding the fall of the fort, namely, the 1st of May is almost correct.

118. *S.P.D.* Vol. XXXVII. Nos. 206 and 207; *Khare.* IV. 973.

119. *Khare.* IV. 950 and 972.

precarious health of the Peshwa too would not permit his long stay in camps under trying circumstances. Therefore, the Peshwa decided to leave for Poona leaving the bulk of his army behind, under his uncle Trimbakrao Pethe, as adviced by Murārrao Ghorpade and other sardars.[120]

The Peshwa's brother Nārāyanrao had already left with his wife for Poona. In the middle of May, the Peshwa himself with Sābāji Bhonsle, Malhārrao Pānse, Appā Baḷawant and others commenced his homeward march *via* Sirā, Chitradurga and Raidurga territories. On the way, the son of the Nawab of Savaṇur; Tohāvur Jung, the General of the Nizam; and the Chief of Chitradurga took leave of the Peshwa to return to their respective dominions.

The above campaign of the Peshwa in Mysore, between January and May 1770, forms only the first chapter of his third war with Haidar. The latter had successed, despite many temptations offered by the Marāṭhas, in evading them and confining himself to the woods and his capital. He had also caused some serious diversions to the enemy and shown that he was capable of out-witting Gopālrao and also the able Mādhavrao himself. The Marāṭhas on the other hand, had brought under their control a large part of Mysore territory; nevertheless, they had hitherto failed to achieve their end, namely, the collection of a heavy contribution by way of *chauth*. The losses suffered and the expenditure incurred were quite considerable. The Peshwa, however, was not to be daunted by any reverses. He was determined to subdue Haidar, as otherwise the latter would become very powerful and would be a great source of danger to the Marāṭha possessions in the Karnātaka. Therefore, contrary to the expectations of Haidar, the Peshwa left behind him a large force under Trimbakrao Pethe to encamp and to continue the work of subduing Haidar. Haidar too, finding that the enemy meant to stay on, began making serious preparations to augment his forces. Thus the major and more serious part of he struggle had yet to take place after the rains.

(*Concluded*)

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120. *Khare*, III. Introduction. P. 1405.

REVIEWS

Annual Bibliography of Indian Archæology. Volume XV. For the years 1940-1947. Published by the Kern Institute, Leyden, Holland.

WE have great pleasure in welcoming this valuable volume replete with rich fair and abundant material for the research scholar and every lover of Oriental Studies. The periodicals covered by this number is 150 against 77 in volume XIV and 72 pages of introductory matter and 226 pages of bibliography proper, against only 69 pages in the previous volume. Though an authoritative account of the progress of archæological work in India is not included "owing to post-war conditions" (*sic*) it contains the articles on "The Pottery of Ahichchattra" by A. Ghosh, and "An Indo-Roman Trading Station on the East Coast of India (Arikamedu)" by R. E. M. Wheeler, extracted from "Ancient India" for January and July 1946 respectively. The article on 'Peshwar' by Dr. J. H. Kramers and that on "Indus Valley Painted Pottery: Harappa Culture" by Dr. C. Kern, are valuable summaries of avaliable information. Dr. H. Goetz contributes a comprehensive survey of Archæology in Bīkāner State, in which he classifies the monuments of Bīkāner into six groups and remarks that "The embroideries of tribes suspected of foreign origin, such as Gūjars and Jāts, even today reveal affinities with South Russian and Balkhan textiles otherwise unknown to India," and points out that "The art of Bikāner is important for several reasons. The barrenness of the desert has made possible an artistic life only......in a few circumscribed areas and......has made Bikāner and its art dependant on the neighbouring richer provinces and states...... has preserved these treasures (Mughal, Rajput etc.)......untouched, up ot the present day." They reveal five key facts:—(1) The early frontier position of Thar and of its civilization: (2) The long cultural gap created by the Hūna-Gurjara invasions; (3) a revival of mediaeval Hindu art from Gujarāt after the Muslim invasions; (4) the growth during the sixteenth century of an autonomous Rājput art from this revival strongly influencing Mughal art; and (5) the supremacy of Mughal art in the seventeenth and early eighteenth

centuries, and the evolution of late Rājput art from this Mughal heritage. Dr. Altekar furnishes a masterly review on the progress of Indian Numismatics during the period. The articles on Ceylon, Further India, and Indonesia maintain their high standard and comprehensive character, as before. The eight plates included in the volume are both instructive and useful.

While it is neither possible nor necessary to review the huge Bibliographical material of 2680 items we may draw attention to some of the valuable publications among them, because of their importance to research scholars. They are Item 161 : "The Monuments of Sāñchi" by Sir John Marshall and Alfred Foucher; Item 181 "Progress of Indic Studies (1617-1942)" edited by R. N. Dandekar; Item 202 "Consolidated Catalogue of the Central Archæological Library, New Delhi" by D. R. Sharma; Item 291 "The Hindu Temple" by Stella Kramrisch; Item 405 "Ajanta" by G. Yazdani; Item 770 "Subject Index to the Annual Reports on South Indian Epigraphy from 1818 to 1936," and Item 771 "List of Inscriptions Copied by the Office of Superintendent of Epigraphy (compiled to the end of 31st March 1938) both of them by C. R. Krishnamacharlu.

A. V. R.

Cultural Treasures of the East Indies—Five chapters reprinted from MISSION INTERRUPTED. The Duch in the East Indies and Their work in the XXth Century. A Symposium edited by Dr. W. H. Van Helsdingen and Dr. H. Hoogenberk. Published by the Netherlands Information Bureau. A Government Agency of the Kingdom of the Netherlands, 10, Rockfeller Plaza, New York City. Booklet No 14. (1946).

THE Booklet before us is a reprint of five chapters from "Mission Interrupted (Elsevier—Amsterdam—1945)" being a record of the Duch in the East Indies and their work in the XXth Century, a symposium edited by Dr. W. H. Van Helsdingen and Dr. H. Hoogenberk. Besides a stimulating foreword, the chapters comprise "Land and People," "Heathenism and Popular Religion," "The Diversity of Native Languages and Literature," "Some Aspects of Native Art," and "The Place of Christianity" by

different contributors. The booklet is richly illustrated. Among the illustrations are Hindu Javanese temple built in C. 905 A.D. part view of the Borodudur, famous Buddhist stupa in Central Java, eighth Century A.D. Borobodur Reliefs first gallery, and Bali assembly Hall. Indonesia has entered on a new era of full independence and the booklet gives useful information of her culture, despite the now antiquated tinge of colonial colour prevading the script. As summarised on page 65 "Javanese history tells of intrepid sea-farers, powerful kings, who long held sway over the entire Archipelago. There was once a well organised government. In the literature and the ancient monuments one may still admire the artistic sense of former generations. In the rich language the traditional intelligence of the people finds its expression." In the new era now dawning over Indonesia and over all Asia, we may discern an urge for fresh self-expression.

A. V. R.

Archæology in Baroda (1934-1947)—A Brief Review. By A. S. Gadre. Published by the Director of Archæology, Baroda State, Baroda. (1947). Price Rs 3-8-0.

THE work done in thirteen years in the field of archæology in Baroda is reviewed by Sri Gadre with a brief account of the pre-historic researches by Sri Sankalia and a note on the archæological section of the Baroda State Museum by its Curator, Dr. H. Goetz along with representative illustrations. The Hingloji-mātā temple at Khandosn (Plate I) reminds us of the Hoysala structures, but in others the type is different. The work of conservation and expansion has been going on. Terra-cotta images belonging to Hindu and Buddhist periods in origin; carved and plain potteries; remains of burials in graves and urns, beads, coins, carved bangle pieces, pieces of conch shells, basements, rooms, brick-walls; a tomb or Samādhi made of bricks; and a furnace belonging to some smiths have been unearthed. The Hellenistic influence is seen in two potsherds of about the seventh century: one of them bears in relief a hunting scene and the other also in relief is a bust of a bearded Greek with the horn of plenty or of wine in his hands reminding one of a similar find of the head of

Dionysius at Taxila. Greek coins are known to have been found in Kāṭhiāwād aud Gujarāt. Excavation at Patan, the old capital of Northern Gujarāt have yielded good results. Important monuments have been visited and more than 500 inscriptions have been copied, several sculptures have been brought to light, mural paintings and wood carvings have been dealt with and metal objects have been recovered. We shall have to be content with the progress in the work of the department in the period of thirteen years under review.

S. S.

Annual Report of the Archæological Department, Cochin State. For the years 1120 M.E. (1944-45 A.D.); 1121 M.E. (1945-46 A.D.); 1122 M.E. (1946-47 A.D.) and 1123 M.E. (1947-48 A.D.) By P. Anujan Achan, Government Archæologist, Trichur.

THESE reports contain the progress in the work of the department during a period of four years by Sri Anujan Achan. The Field School of Archæology at Taxila started by Dr. R. E. M. Wheeler for training in scientific methods of excavation intended to provide an opportunity for students to acquire a fair knowledge of modern archæological methods in the field and to enlarge appreciation of archæological aims and methods among students and teachers of Indian History and allied subjects was attended by the State Archæologist. We are happy to note that he has made use of the results of his training for the benefit of those interested in this branch of study.

An Advisory Committee to the Archæological Department was constituted with a non-official President to function from 1st *Chingan* 1120 M.E. This Committee recommended to Government the scheme of the State Archæologist for the starting of scientific excavations at Cranganur and other places and for the opening of an archæological museum in the State in December 1944. The Committee again recommended in the following year for the acceptance of the Government the starting of an archæological museum and the same was formally opened on the

24th *Kumbha* 1122 M.E. We are glad to note that specimens of Gandhara sculptures were acquired on long term loan by the Director-General of Archæology in India. It is a matter of great regret that the box containing the antiquities, representative of Harappa and Mohenjodaro cultures, loaned by the Government of India to the Archæological Museum, Trichur, failed to reach its destination. Great care and attention has to be bestowed in the transport of antiquities and special preference has to be afforded in the railways for their transport.

Excavations with scientific preceision during April and May 1945 were carried out at the site known as '*Cheraman Parambu*' in the Cranganur Taluk which yielded soft and glazed potteries of different shapes and sizes, a few metallic stones, an iron implement and some pieces of granite. The earliest date that could be assigned to these objects or at least to some of them on a stratigraphical basis is mid-fourteenth century. A survey of five villages in Cranganur Taluk was undertaken when forty monuments of historical and archæological interest were recovered. The pre-historic caves and megalithic sites in the Trichur and Talapalli Taluks were properly conserved by removing the growth of vegetation and the accumulated mud by the flow of rain water. Descriptive labels of the various panels of mural paintings in the Mattancheri Palace were prepared and put over the respective panels. A newly discovered site in the Kattapuram village, Talapalli Taluk consisting of a Port-hole Cist was declared 'Protected' under the Ancient Monuments Preservation Act. Broken parts of two mud pots deposited in the cave are kept in the Archæological Museum, Trichur. At Porkalam and Kottapuram two pre-historic burials of the capstone flush type commonly found in other parts of the state were unearthed but the one at Porkalum is significant as it lay amongst a group of other pre-historic burials in the sacred preceints of a Durga Temple.

A hoard of 126 coins, (12 gold and the rest silver) were recovered in the village Eyyal, Talapalli Taluk. The gold coins and the major portion of silver coins had impressions of the busts of Roman emperors with writings in the Roman script, about 26 of the coins had punch marks on them, a few were plain having no

marks or impressions on them. Of the gold coins 8 belong to Tiberius, 2 to Nero and one each to Claudius and Trajan. 25 silver coins (20 punch-marked and 5 Roman) were sent to the Director-General of Archæology in India for cleaning and for identification. These were subsequently sent to Dr. J. Allan of the British Museum for identification by the Director-General of Archæology in India as they could not be identified here.

The Ramavarma Research Institute which was affiliated to the Archæological Society of South India and working as the Cochin Branch of the Society was co-ordinated from 1120 M.E. with the Archæological Departmeut to intensify the work in the archæological field. It is observed that the Ramavarma Archæological Society has since published "Folk Plays and Dances of Kerala" by M. D. Raghavan of Madras. An exhibition of archæological monuments of high interest illustrative of the discoveries in the South-West Cochin China regarding Indian Colonisation of the Far East in the second century A.D. and later was held by Mons. M. Suzanne Karpeles of I'Ecole Francise d'Extreme-Orient, under the auspices of the Archæological Society from the 24th to 26th December 1947 which was open to the public.

An art exhibition was held at the *Aikya-Kerala* convention on the 13th *Kumbha* 1122 M. E. and an illustrated booklet in Malayalam on "Kerala—a Hundred Thousand years before and after" which was enthusiastically received by the public was published on the occasion by the department.

We compliment the department on the useful work which it has been able to do during the period.

S. S.

Administration Report of the Archæological Department, Government of Travancore. For the years 1121 M.E. 1122 M.E. and 1123 M.E. Published by the Director of Archæology, Travancore State, Trivandrum.

DURING the period of three years (1121 M. E. to 1123 M. E.) the Department of Archælogy in Travancore State has examined 12 sets of Copper Plates and 44 lithic records hitherto unnoticed. Of

these copper plates five were sent by Rao Bahabur Sri S. T. Srinivasa Gopalachari, a deep scholar of numismatics and an ardent lover of Indology, for examination. Two of these were artisan plates undated. Both of them contain on the reverse images of deities, weapons and tools common to artisans. The Tamil language used in the record is peculiar and unkown in Travancore. One of these plates is a royal charater to the Añcucāti Pañcāḷattār *i.e.* the five castes of Kammāḷar, *viz.* the Taṭṭāṇ, the Kannān, the Cirpan, the Taccan and the Kollan of Rartapēṭṭai entitling them to certain privileges while the other records the grant of a Caṇḍēs'vara paṭṭaiyam made by the Setupati of Ramanad pertaining to certain privileges of the five artisan communites. A set of five copper plates in Nandi Nagari script strung by means of a ring having the seal of a boar belonging to the reign of Venkatapati Dēva Mahārāja of Vijayanagara dated 1586 A.D. is important as it mentions 'Kalakkāṭu' as 'Tiṛuvaṭi Rājya' in those days and it may be noted that 'Tiṛuvaṭi is the honorific title of the Travancore rulers from time immemorial. A hoard of 184 silver punch-marked coins, square, rectangular or circular in shape containing a variety of symbols including the Buddhist Dharmacakra, planetary signs etc. ranging from the fourth century to the second century B. C. presumed to belong to the Mauryan period were discoverd in Elikuḷam Kara, Kōṭṭayam Taluk, in 1121 M. E. During 1122 M. E. a unique collection of South Indian coins was acquired from Rao Bahadur Sri Srinivasa Gopalachari of Madras whose interest, earnestness, enthusiasm and prodigious industry in coin collecting is unrivalled. Pre-historic monuments on the High Ranges at Muthucad near Periakanal, and Bison Valley near Cinnakanal, Panniyar and Sūrianalli in the High Ranges have been conserved. Fifty megalithic monuments were brought to light and dolmens were discovered at Parattathalachi Kottakulam, Kovilpetti Vayal and Pallapēr-kūmbu in the Ancanāṭu Valley of the High Ranges. Development of the Archæological and Historical Museum at Padmanabhapuram palace continues and additions are made year after year. It is to be regretted that there was burglary in the museum resulting in the loss of nineteen gold coins which could not be detected.

Careful attention has to be bestowed and strict watch imposed for safe-guarding the exhibits at museums.

R. H. R.

A Report on the Working of the State Museum, Pudukkottai.—For Fasli years, 1352 (July 1, 1942 to June 30, 1943); 1353 (July 1, 1943 to June 30, 1944); 1354 (July 1, 1944 to June 30, 1945); and 1355 (July 1, 1945 to June 30, 1946). Published by the Pudukkottai Durbar.

THESE four reports present the progress achieved by the State Museum of Pudukkottai during the period July 1, 1942 to June 30, 1946. Thirty-two new exhibits were added during the period. The preparation of a large scale map of the state showing the distribution of pre-historic burial cites in relation to natural features of the country undertaken in 1942-43 was in progress at the close of 1945-46. We hope it will be made available in print for scholars early. Coins collected and added to the Museum contain a collection of gold coins received from the Durbar. This collection consisted mostly of Victoria Mohurs of 1862-1891 issue and 1841 issue. A copper coin of Rājarāja Cōḷa was acquired during 1943-44. A bronze image of Natarāja of the Thiruvengulam Temple and two images of Viṣṇu, all of them of Cōḷa workmanship may be noted among the bronzes added to the museum. Field-work is conducted and about 34 temples, idols and sites have been conserved. Excavations were conducted in S'amaṇarmēḍu, Tēnimalai hills, Mōs'akuḍi,—Jaina mound, and Terakulam. Prehistoric burilas were found at Mēlúr, Kiḷḷanūr, Puttāmbūr, Annavās'al and Kaḍiyālppaṭṭi. The museum continues to attract visitors as usual.

R. H. R.

Buddhist Shrines in India—In pictures. Published by the Mahabodhi Society of India, 4. A. Bankim Chatterjee Street, Calcutta-12. Price Rs. 3.

THIS album of Buddhist shrines in India is both a guide and a history with information for visitors and description of sites. It is appropriate that this first handy guide book is dedicated to the

memory of the late Anagarika Dharmapala, the founder of the Mahabodhi Society in India as far back as 1891. Carefully documented the book is a very fine and useful work of great benefit to all those interested in Buddhism. It contains a fund of information and makes a pleasant reading. Information of more than twenty-five ancient Buddhist monuments and places of interest is available with details of the sacred places connected with the life and work of Lord Buddha. Persons interested in Buddhism and especially visitors to India should possess copies of this excellent monograph.

R. H. R.

Thirty years of Historical Research or Bibliography of the published writings of P. K. Gode. Curator, Bhandarkar Oriental Research Institute. Poona 4 (1947). For private circulation. Price Rs. 3.

PROFESSOR Gode has laid students of Indian history and culture under a deep debt of obligation by the publication of the results of his extensive and profound researches in almost every branch of Indology. In 1939 when the bibliography was first issued it contained 166 papers; a second edition issued in 1941 included accounts of 36 papers more and the present edition deals with 366 papers, with a list of publications on Indology edited or compiled by Prof. Gode. Over twenty-five papers written by him during the past eight years are still pending publication. As Sri K,V. Rangaswami Iyengar says: " His research work has been done not as a leisured University Professor but in intervals of leisure snatched from his heavy daily work as the Curator of a great manuscript library and a member of its instructional and training sides." Gode completed thirty years of meritorious service as Curator of the Bhandarkar Oriental Research Institute, Poona, when his friends and admirers gave a public recognition of his services to Indology, at Bombay. A commermoration volume of his writings is a task left to his friends and admirers if the same has not been undertaken already.

R. H. R.

Yoga. Vol. V. No. 1. Edited by Sri Yogendra. Journal of the Yoga Institute. Published by the Yoga Institute, Santa Cruz, Bombay-25. Annual Subscription Rs. 6.

It is a great pleasure to see our friend Sri Yogendra revive Yoga, Journal of the Yoga Institute, which was founded by him in 1918. His work—Yoga, Personal Hygiene—was received very well by the interested public and has since been translated into several languages. For over thirty years Sri Yogendra has been assisting our men and women in a helpful study of yoga culture and yogic technique from scientific and practical aspects. In his publications he has been giving the benefit of the scientific investigations conducted into ancient yoga literature. Yoga culture has been modernised and classes are held where the practice of the yoga is taught. It is our hope that this journal will continue to inspire and guide students of yoga as befits our ancient culture.

Culture has as ever to struggle to survive amidst world conflicts in religion and dogma and social, political and economic upheavals. Independence from the thraldom of foreign rule certainly has not smoothened the development of culture but on the other hand there has been retrogression in the support which was previously forthcoming. We congratulate Sri Yogendra on being able to get a permanent headquarters for his activities where he can continue undisturbed his silent devotion to the great culture of the past.

Of the articles Srimati Sita Devi writes on 'Can Yoga Pave the Way for World Unity' in which she says it qualifies the individual for occupying a proper place in world culture. Universal brotherhood, sympathy, complacency and non-violence and non-co-operation with evil are broad-based social virtues necessary for self-control throughout life for purifying and settling the mind.

Idealism is practised on a small scale everywhere and the scientific practice of yoga cannot be resorted to *en masse* but in schools and colleges, in workshops and in fields certain aspects of it can be combined with physical culture for improving the health of men and to assist them in combating disease. A centre for scientific studies should be created in India which is the cradle of the most ancient and most significant cultures of the world where

Indian scholarship can guide with the assistance of western universities on a strongly impartial basis.

The Journal contains reports of activities of the Yoga Institute for 1944-1947 with a balance-sheet. We congratulate Sri Yogendra on the excellent work done during the period.

S. S.

SANSKRIT

Ṛgvedavyākhyā Mādhavakṛtā (ऋग्वेदव्याख्या माधवकृता) Part II—Astaka I Adhyayas V to VII. Adyar Library series No. 61. Besant Centenary Volume. Edited by Dr. C. Kunhan Raja. (1947) Price Rs. 15.

THE First part of this work under review has already been noticed in these pages (Vol. XXXI Pages 167-168). For many reasons the completion of this work was held up but we are happy to note that it has been possible to publish it on the occasion of the Centenary Celebration of Dr. Annie Besant, in October 1947. The date of the commentary, the identity of the author, his chronological relation with other authors, especially Mādhava, son of Veṅkaṭārya have been closely examined. There is no fresh interpretation of the text of the Ṛgveda but there are many interesting remarks in the course of the commentary, *e.g.* about the *Galitas* in the *Padapāṭha* of the Ṛgveda. A critical consideration of these problems for a detailed introduction, along with various indices and appendices will form a separate volume in this set. Ṛgveda connects us with the past of humanity many millenniums ago and will unify the present generation with the future generation of humanity even many millenniums hence.

Ṛgveda is the product of the Indian soil but is a common heritage of humanity from ancient times.

This work is appropriately dedicated to Dr. Annie Besant by Dr. C. Kunhan Raja as a token of his gratitude to her and for all encouragement which she has shown to him in his life. We congratulate Dr. C. Kunhan Raja and the Adyar library for this useful work.

S. S.

Unmattarāgavam (उन्मत्तराघवं) By Virūpākṣadeva. Edited by Vyakaranasiromani V. Krishnamacharya. Adyar Library series No. 57. Published by the Adyar Library, Adyar. Madras-20. Price Rs. 1-12-0. (1946).

THIS hitherto unpublished work edited and published on the basis of a manuscript belonging to Pandit S. Subramanya S'āstri of the Adyar Library is a one act drama of the class of *prekṣaṇaka* of which the hero is S'rī Rāmachandra. It is intended to portray *vipralambhasṛṅgārarasa* when the hero is distracted by separation from his beloved. The Adyar Library is to be complimented on their being able to procure the services of Sriman Krishnamacharya who is deeply interested in spreading Sanskrit learning.

S. S.

SANSKRIT-TAMIL

Sri Sitā Rākṣasī Samvāda Tatvam (श्री सीता राक्षसी संवाद तत्वम्) By Brahmasri A. Sankara Sastrigal. Retired Principal, Sanskrit College, Kallidaikurichi. (1946).

THIS work is an attempt at classical interpretation of the first 21 slokas in sarga 42 in Sundarakānda of Vālmiki Rāmāyaṇa by the author, a sanskrit scholar of repute, giving sanskrit commentary on several slokas and a free translation of these slokas in Tamil with a running commentary. A short note explaining the meaning of some words appearing in these verses with references to other passages from the Vālmiki Rāmāyaṇa enhances the value of the book. Sīta Devi is an ideal of *sadācāra.* Her reply to the rākṣasīs is in perfect accord with the high ideals propounded by Vālmiki Maharṣi who named his Rāmāyaṇa as *"Sitāyāh caritam mahat. Poulastva badha mityeva."* It is interesting to note that reference is available in the Rāmāyaṇa regarding guarding of military secrets.

S. S.

KANNADA

Sati Kasturi Bā (ಸತಿ ಕಸ್ತೂರಿ ಬಾ) By Gorur Ramaswamy Iyengar. Published by Rastriya Sahitya Samiti, Gorur. Price Re. 0-10-0.

THE life of Kasturi Bā is certainly a model like that of Sitā for every Hindu nay Indian women and this simple Kannada, brochure deserves to be read and her life followed in all Indian homes.

S. S.

Yogāsanas (ಯೋಗಾಸನಗಳು) By Vidwan T. Krishnamacharya. Sir K. P. Puttanna Chetty's Puduvattina Prakatana Māle No. 11 Published by the University of Mysore. Mysore. Price 0-3-0 (1946).

YOGASANAS based on scientific principles derived from a sound knowledge of the anatomy and the physiology of the human body are described in this small book in Kannada by Sri T. Krishnamacharya in the Sir K. P. Puttana Chetty Puduvattina publishing series. Yoga or Personal Hygiene by Sri Yogendra, Dr. V. G. Rele's books on the Vedic Gods, the Mysterious Kundalini and the yogāsanas and the works of Sri Kuvalayananda are all used in this work and illustrated in an understanding way. This book is invaluable and helpful to students of yogic studies. The practice of *āsanas* are intended to keep up the efficiency of the digestive system and by the *prāṇayāma* prescribed by the yogic system the respiratory system is kept in efficient working order enabling an individual to throw out waste matter and take in the most essentia requirement of life, Oxygen. Functional disorders are cured by the practice of *āsanas* not merely by men but also by women. We would recommend that those who resort to yogic exercises should do so only under expert guidance. Otherwise there is the danger of either faulty development or of injury to the muscles or bones.

S. S.

Prāni S'āstra (ಪ್ರಾಣಿ ಶಾಸ್ತ್ರ) By Dr. A. Subba Rao, B.A., D.Sc. (Lond.) and A. Narayana Rao, M.Sc. Published by the University of Mysore. Mysore University Kannada Granthamāle No. 20 (1944), Price Re. 1-8-0.

DR. SUBBA RAO and Sri Narayana Rao two well-known professors of Zoology have given a detailed and interesting account, clearly illustrative of the various topics which have to be considered in Zoology. The difference between life of man on earth and of animals, the relationship between the two, the derivation of man, the story of the animal kingdom and the science of life have all been considered in detail.

S. S.

Modern Philosophical Problems (*Ādhunika Tatvaśāstra samasyegaḷu*—(ಆಧುನಿಕ ತತ್ವ ಶಾಸ್ತ್ರ ಸಮಸ್ಯೆಗಳು.) By G. Hanumantha Rao, M.A. Mysore University Kannada Granthamāle No. 21. Published by the University of Mysore, Mysore. (1945) Price Re. 1-0-0.

SRI Hanumantha Rao has written Modern Philosophical Problems with reference to Descartes. Formerly kings, authorities of temples and maths, administrators of law and justice yielded to the wisdom and guidance of advisers to suggestions and opinions. Aristotle, Socrates, Plato, Descartes and others are among the great philosophers who upheld truth as they perceived and as they scented. Descartes never accepted anything without examining his determination. Whether the world existed, whether there was a universe, the past or the present, the world beyond, all that had to be tested and found out. Nothing can be postulated. We cannot dogmatise ; knowledge comes only from its very examination, from finding out without taking anything for granted. The work is excellently done and the notes contain short biographical sketches of forty-one leading philosophers. The work leaves nothing to be desired.

S. S.

SYMBOLISM OF THE YAJNOPAVITA

BY

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Price Re. 1-8-0 or 3 Shillings or 75 Cents.

Mr. Srikantaya's well-written and correctly-documented pamphlet is bound to be welcomed by students of Hindu ritualism and social anthropology.

—*The Indian Express.*

The monogram is illustrated by diagrams of Gods. It is an interesting thesis and well-written.

—*The Hindu.*

In this brochure the author throws much light on the symbolism of the Yajnopavita, giving its origin, its changing forms down the ages, the different ways of wearing it by men and women, and the meaning of its use, as they have obtained at various periods from the ancient times to the present day. There are some illustrations depicting the varied uses of the Yajnopavita.

—*The Prabuddha Bharata.*

This little book is the result of a learned research into the origin and the significance of the Yajnopavita. We congratulate the author on the valuable and learned research embodied in this book.

—*Indian Railway & Transport Magazine.*

The Yajnopavita, the sacred thread worn by the Brahmins, and by some non-Brahmins as well and the symbolism of its conception and of the practice of wearing it, form the subject matter of an instructive exposition and critical discussion by Mr. S. Srikantaya......the phamplet makes a useful contribution to research.

—*The Astrological Magazine.*

This is a scholarly booklet on the origin and significance of the sacred thread worn by the twice-born Hindus. Photo copies of several images and sculptures are included in the book which add to its interest and research value.

—*Federated India.*

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